On the Eve of our Founder-Chancellor's Birthday 2024

"THE EGO IS NOT MASTER IN ITS OWN HOUSE"

Sigmund Freud

Founder of Psychoanalysis

"Out of your vulnerabilities will come your strength."

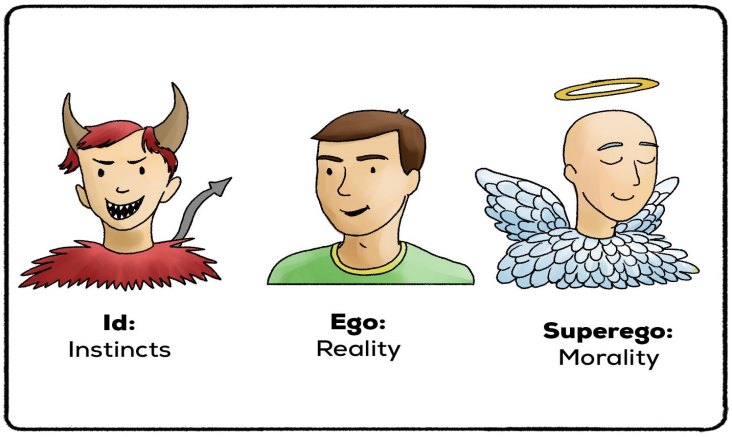
Faculty of Management Studies

Dr. M.G.R.
EDUCATIONAL AND RESEARCH INSTITUTE
DEEMED TO BE UNIVERSITY
University with Graded Autonomy Status
(An ISO 21001 : 2018 Certified Institution)
Periyar E.V.R. High Road, Maduravoyal, Chennai-95. Tamilnadu, India.

Sigmund Freud

Founder of Psychoanalysis

Compiled by :
Prof Dr S Ramalingam
Joint-Registrar—Languages



Faculty of Management Studies

Dr. M.G.R.
EDUCATIONAL AND RESEARCH INSTITUTE
DEEMED TO BE UNIVERSITY
University with Graded Autonomy Status
(An ISO 21001 : 2018 Certified Institution)
Periyar E.V.R. High Road, Maduravoyal, Chennai-95. Tamilnadu, India.

Sigmund Freud

Founder of Psychoanalysis

All rights are reserved. No part of the publication may be reproduced, stored in a retrieval system (including but not limited to computers, disks, external drives, electronic or digital devices, e-readers, websites), or transmitted in any form or by any means (including but not limited to cyclostyling, photocopying, docutech of other reprographic reproductions, mechanical, recording, electronic, digital versions) without the prior written permission of the publisher, not be otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition being imposed on the subsequent purchaser.

September 2024

Published by:

Department of Management Studies
Dr MGR Educational and Research Institute
[Deemed to be University]
Maduravoyal, Chennai - 600 095

Funded by:

Na Subbu Reddiar 100 Educational Trust
AD-13, 5th Street, Anna Nagar West, Chennai—600 040

978-81-972782-2-8

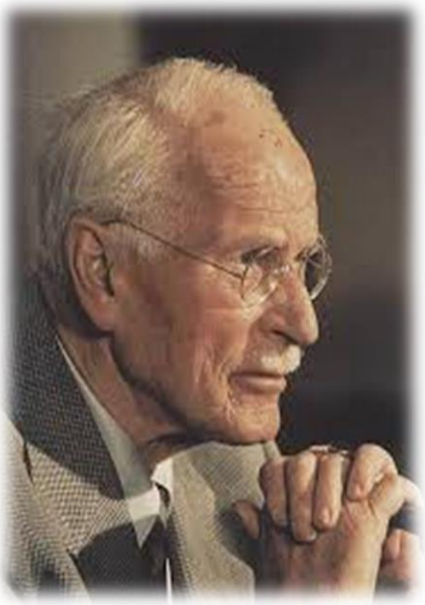
9 788197 278228 >

Printed at:

DJ Printers, Chennai – 600 095

Dedication

Carl Jung



26 Jul 1875 <<::>> 6 Jun 1961

Contents

Sigmond Freud

https://www.britannica.com/biography/Sigmund-Freud

S/N. No.	Chapters
1/1	Biography
2/6	Psychoanalysis
3/18	Freud Museum London
4/32	Tributes to Sigmund Freud
5/57	TimeLine
6/66	LoC >> Movies, etc.,
7/68	LoC >> Photographs
8/70	His Books
9/80	SF Quotes
10/86	His Contributions
11/98	Case Studies of SF
12/110	Brief Overview of Psychoanalysis
13/140	Cartoons - SF
14/156	Major Psychoanalysts
15/171	Psychoanalysis: HISTORY
16/184	History of Psychoanalytic Movement by SF
17/221	TEN Books about Psychoanalysis
18/226	Videos <::> Psychoanalysis

FOREWORD

"The great question that has never been answered, and which I have not yet been able to answer, despite of my thirty years of research into the feminine soul, is 'What does a woman want?'"

Psychology's most famous figure is also one of the most influential and controversial thinkers of the 20th century. Sigmund Freud, an Austrian neurologist born in 1856, is often referred to as the "father of modern psychology."

Sigmund Freud (Born May 6th, 1856) was an Austrian neurologist widely known as the father of psychoanalysis. His revolutionary theories, thoughts, and challenges to the field of psychology have changed how theorists understand the mind and how psychologists treat their patients Throughout his life, he worked fervently and tirelessly to advance his theories, beginning in the late 19th century and continuing until he died in 1939. Today, most clinical psychologists and psychiatrists roll their eyes when Freud's ideas are brought up. However, his impact on shaping the theoretical and practical approaches to the human mind and reasoning for behaviour cannot be understated or forgotten.

Freud's theories have had a profound impact on the field of psychology. Here are some of his most important contributions: [a] The Psychosexual Stages of Development, [b] The Oedipus Complex, [c] Dream Analysis. [d] Defense Mechanisms and [e] The Structure of the Mind.

Despite controversy and opposition, Freud continued to develop his theories and expand the field of psychoanalysis. He was deeply affected by the outbreak of World War I and later by the rise of the Nazis in Germany. In 1938, due to the Nazi threat, he emigrated to London with his wife and youngest daughter and he continued to write and practice. After suffering cancer in his jaw, he passed away in 1939. Though Freud died in London on September 23, 1939, but his influence on psychology, literature, and culture remains profound and pervasive.

This book – ***SIGMUND FREUD: Father of Psychoanalysis*** – makes a simple/humble attempt to portray the reasonable portrait of this man. The book contains 18 chapters, running into 231 pages. The very special features are: Containing the information available in the Library of Congress [LoC] in respect of his home movies and other films on his life and papers [Chapter-6] and more than 1000 photographs on his papers [Chapter-7]. Readers may reach these web pages by making use of the web links provided therein.

Also, the book contains a complete list of books written by Sigmund Freud and the photo of the wrappers and brief details of about 20 books are provided; some 10-web links are available to know more about his books and contributions [Chapter-8]. Chapter-9 contains some of his very famous and often used quotations and also, some 10-web links through which readers may reach/know more of his quotes. Chapter-10 lists several of his contributions, (some with illustrations and pictures) with 8 web links and also, a web link for a Video [Sigmund Freud: The Father of psychoanalysis] running into 25 minutes.

The books provide various/important information like – his biography, Freud Museum London, Tributes to Sigmund Freud, Case studies of Sigmund Freud, Cartoons on/about him, a list of 56 major psychoanalysts [with photos + web links], history of psychoanalysis, ten important books about psychoanalysis, etc. Chapter-18 {page 226} contains three videos – running to nearly 4 hours – covering several aspects of 'History of Psychoanalysis'.

The book is aptly dedicated to Carl Gustav Jung who was a Swiss psychiatrist, psychotherapist and psychologist and the founder of the school of analytical psychology and also, a close associate/friend of Sigmund Freud.

Though the hard copies are printed and released, the soft copy of the book which is being uploaded in the internet could be used more effectively as there are so many useful/important web links are available in each chapter.

The attempt of the Department of Management Studies in bringing out the book is well appreciated and the book would be found very useful by the stakeholders relating to psychoanalysis and also, to others who are interested in the subject.

Prof CB Palanivelu
Registrar
Dr MGR Educational and Research Institute

Psychoanalysis, method of treating mental disorders, shaped by psychoanalytic theory, which emphasizes unconscious mental processes and is sometimes described as "depth psychology." The psychoanalytic movement originated in the clinical observations and formulations of Austrian psychiatrist Sigmund Freud, who coined the term *psychoanalysis*. During the 1890s, Freud worked with Austrian physician and physiologist Josef Breuer in studies of neurotic patients under hypnosis. Freud and Breuer observed that, when the sources of patients' ideas and impulses were brought into consciousness during the hypnotic state, the patients showed improvement.

Psychoanalysis is a method of therapy in which the patient talks about experiences, early childhood, and dreams. It refers to both a theory and a type of therapy based on the belief that all people possess unconscious thoughts, feelings, desires, and memories.

According to the American Psychoanalytic Association (APA), psychoanalysis can help people understand themselves by exploring their unrecognized impulses hidden in the unconscious.

In psychotherapy, people are able to feel safe as they explore feelings, desires, memories, and stressors that can lead to psychological difficulties. Research has demonstrated that the self-examination utilized in the psychoanalytic process can contribute to long-term emotional growth.

Freud's theories have the following very important points:

- *The Psychosexual Stages of Development*: Freud proposed that human development occurs in a series of psychosexual stages, each characterized by a focus on different erogenous zones. These stages include the oral, anal, phallic, latency, and genital stages.
- *The Oedipus Complex*: Freud suggested that during the phallic stage, children experience unconscious sexual desires for their opposite-sex parent and develop feelings of rivalry and hostility towards their same-sex parent.
- *Dream Analysis*: Freud believed that dreams provide insight into the unconscious mind and can be interpreted to uncover hidden desires and conflicts.
- *Defense Mechanisms*: Freud proposed several defense mechanisms, such as repression, denial, and projection, which he believed served to protect the individual from anxiety and distress.
- *The Structure of the Mind*: Freud's theory of the id, ego, and superego provided a framework for understanding the different aspects of personality and their interactions.

Although some of Freud's ideas may have fallen out of fashion, the central focus of his practice is still widely implemented. While this "talking cure" may not be a perfect fit for all patients, it can have a significant impact on those looking to improve their mental health and learn more about themselves.

This book "SIGMUND FREUD – Founder of Psychoanalysis", running into 231 pages in 18 chapters makes a humble attempt to give his life and contributions to enable the readers to have a glimpse of Sigmund Freud.

Chapter-3 provides a detailed pictorial presentation of 'Freud Museum London' which is the final home of Sigmund Freud, the founder of psychoanalysis, and his daughter Anna Freud, a pioneering child psychoanalyst. Also, the book provides several tributes to him, his contributions to psychoanalysis and many case studies of Sigmund Freud. Brief profiles of some 56 important psychoanalysts (with the relevant web links) have been provided.

The book contains history of psychoanalysis and also, the history of psychoanalytic movement of Sigmund Freud. Brief details of some ten books on 'Psychoanalysis' are provided. Several web links have been given throughout the book wherever necessary, providing the more relevant information/details on him, psychoanalysis and other related fields.

The is being published on the eve of the birthday (25 Sep 2024) of the Founder-Chancellor of our university and released by our President.

It is our sincere hope and belief that the contents of the book (especially soft copy) would be found more useful and informative by all the stakeholders and also, the public.

Chennai - 600 095
25 Sep 2024

Prof Dr S Ramalingam

"What progress we are making. In the Middle Ages they would have burned me. Now they are content with burning my books."

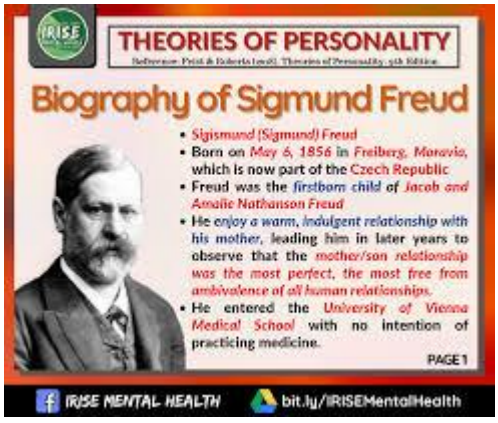
Biography

Sigmund Freud

Psychology's most famous figure is also one of the most influential and controversial thinkers of the 20th century. Sigmund Freud, an Austrian neurologist born in 1856, is often referred to as the "father of modern psychology."

Freud's home at Berggasse 19, Vienna

Freud's birthplace, a rented room in a locksmith's house,


IRISE
THEORIES OF PERSONALITY
Biography of Sigmund Freud
• Sigismund (Sigmund) Freud
• Born on May 6, 1856 in Freiberg, Moravia, which is now part of the Czech Republic
• Freud was the firstborn child of Jacob and Amalie Nathanson Freud
• He enjoy a warm, indulgent relationship with his mother, leading him in later years to observe that the mother/son relationship was the most perfect, the most free from ambivalence of all human relationships.
• He entered the University of Vienna Medical School with no intention of practicing medicine.
PAGE 1
IRISE MENTAL HEALTH
bit.ly/IRISEMentalHealth

Freud revolutionized how we think about and treat mental health conditions. Freud founded psychoanalysis as a way of listening to patients and better understanding how their minds work. Psychoanalysis continues to have an enormous influence on modern psychology and psychiatry.

Sigmund Freud's theories and work helped shape current views of dreams, childhood, personality, memory, sexuality, and therapy. Freud's work also laid the foundation for many other theorists to formulate ideas, while others developed new theories in opposition to his ideas.To understand Freud's legacy, it is important to begin with a look at his life. His experiences informed many of his theories, so learning more about his life and the times in which he lived can lead to a deeper understanding of where his theories came from.

Freud was born in Frieberg, Moravia in 1856, but when he was four years old his family moved to Vienna where he was to live and work until the last years of his life. In 1938 the Nazis annexed Austria, and Freud, who was Jewish, was allowed to leave for England. For these reasons, it was above all with the city of Vienna that Freud's name was destined to be deeply

associated for posterity, founding as he did what was to become known as the first

Viennese school of psychoanalysis from which flowed psychoanalysis as a movement and all subsequent developments in this field. The scope of Freud's interests, and of his professional training, was very broad. He always considered himself first and foremost a scientist, endeavoring to extend the compass of human knowledge, and to this end (rather than to the practice of medicine) he enrolled at the medical school at the University of Vienna in 1873. He concentrated initially on biology, doing research in physiology for six years under the great German scientist Ernst Brücke, who was director of the Physiology Laboratory at the University, and thereafter specializing in neurology.

He received his medical degree in 1881, and having become engaged to be married in 1882, he rather reluctantly took up more secure and financially rewarding work as a doctor at Vienna General Hospital. Shortly after his marriage in 1886, which was extremely happy and gave Freud six children—the youngest of whom, Anna, was to herself become a distinguished psychoanalyst—Freud set up a private practice in the treatment of psychological disorders, which gave him much of the clinical material that he based his theories and pioneering techniques on.

In 1885-86, Freud spent the greater part of a year in Paris, where he was deeply impressed by the work of the French neurologist Jean Charcot who was at that time using hypnotism to treat hysteria and other abnormal mental conditions. When he returned to Vienna, Freud experimented with hypnosis but found that its beneficial effects did not last. At this point he decided to adopt instead a method suggested by the work of an older Viennese colleague and friend, Josef Breuer, who had discovered that when he encouraged a hysterical patient to talk uninhibitedly about the earliest occurrences of the symptoms, they sometimes gradually abated. Working with Breuer, Freud formulated and developed the idea that many neuroses (phobias, hysterical paralysis and pains, some forms of paranoia, and so forth) had their origins in deeply traumatic experiences which had occurred in the patient's past but which were now forgotten—hidden from consciousness. The treatment was to enable the patient to recall the experience to consciousness, to confront it in a deep way both intellectually and emotionally, and in thus discharging

it, to remove the underlying psychological causes of the neurotic symptoms. This technique, and the theory from which it is derived, was given its classical expression in Studies in Hysteria, jointly published by Freud and Breuer in 1895.

Shortly thereafter, however, Breuer found that he could not agree with what he regarded as the excessive emphasis which Freud placed upon the sexual origins and content of neuroses, and the two parted company, with Freud continuing to work alone to develop and refine the theory and practice of psychoanalysis. In 1900, after a protracted period of self-analysis, he published The Interpretation of Dreams, which is generally regarded as his greatest work. This was followed in 1901 by The Psychopathology of Everyday Life; and in 1905 by Three Essays on the Theory of Sexuality. Freud's psychoanalytic theory was initially not well received—when its existence was acknowledged at all it was usually by people who were, as Breuer had foreseen, scandalized by the emphasis placed on sexuality by Freud.

Approach to Freud's consulting rooms at Berggasse 19

It was not until 1908, when the first International Psychoanalytical Congress was held at Salzburg that Freud's importance began to be generally recognized. This was greatly facilitated in 1909, when he was invited to give a course of lectures in the United States, which were to form the basis of his 1916 book Five Lectures on Psycho-Analysis. From this point on Freud's reputation and fame grew enormously, and he continued to write prolifically until his death, producing in all more than twenty volumes of theoretical works and clinical studies. He was also not averse to critically revising his views, or to making fundamental alterations to his most basic principles when he considered that the scientific evidence demanded it—this was most clearly evidenced by his advancement of a completely new tripartite (id, ego, and super-ego) model of the mind in his 1923 work The Ego and the Id. He was initially greatly heartened by attracting followers of the intellectual caliber of Adler and Jung, and was correspondingly disappointed when they both went on to found rival schools of psychoanalysis—thus giving rise to the first two of many schisms in the movement—

but he knew that such disagreement over basic principles had been part of the early development of every new science.

After World War One, Freud spent less time in clinical observation and concentrated on the application of his theories to history, art, literature and anthropology. In 1923, he published 'The Ego and the Id', which suggested a new structural model of the mind, divided into the 'id, the 'ego' and the 'superego'.

In 1933, the Nazis publicly burnt a number of Freud's books. In 1938, shortly after the Nazis annexed Austria, Freud left Vienna for London with his wife and daughter Anna. Freud had been diagnosed with cancer of the jaw in 1923, and underwent more than 30 operations. He died of cancer on 23 September 1939.

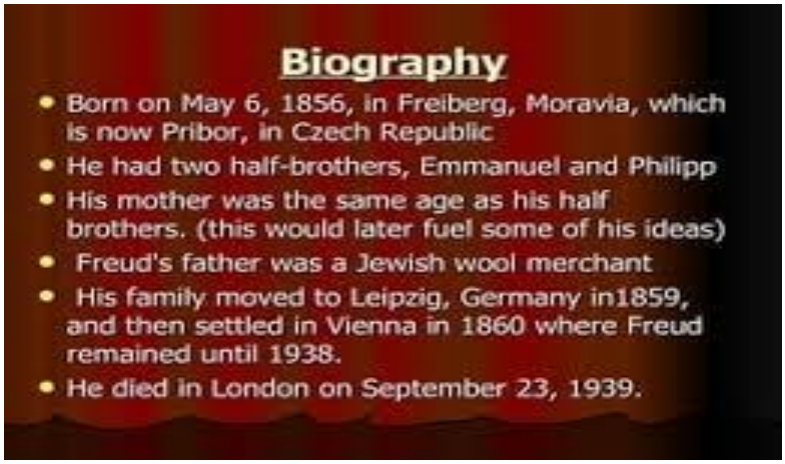
Close up of his commemorative
Blue plaque (commissioned by English Heritage)
at his Hampstead home

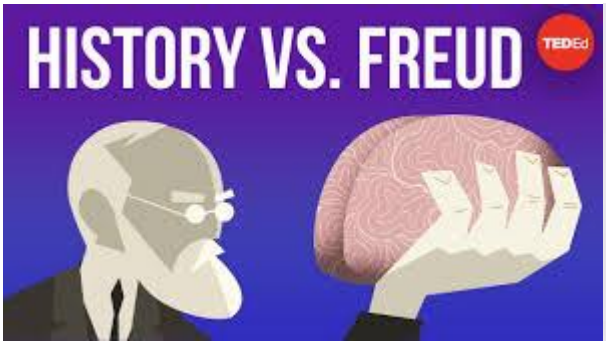
Freud's last home, now dedicated to his life
and work as the Freud Museum,
20 Maresfield Gardens, Hampstead, north London

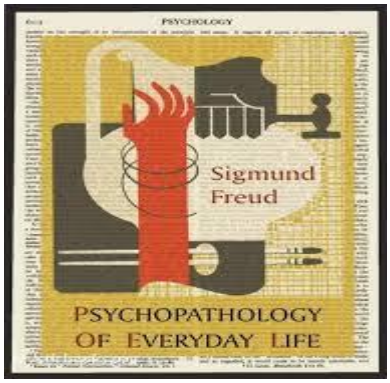
Please go to this Web Page to see the Video

Sigmund Freud: The Father of Psychoanalysis

https://www.youtube.com/watch?v=CvISgp0_8Cc


Biography
Born on May 6, 1856, in Freiberg, Moravia, which is now Pribor, in Czech Republic
He had two half-brothers, Emmanuel and Philipp
His mother was the same age as his half brothers. (this would later fuel some of his ideas)
Freud's father was a Jewish wool merchant
His family moved to Leipzig, Germany in1859, and then settled in Vienna in 1860 where Freud remained until 1938.
He died in London on September 23, 1939.





01] https://www.bbc.co.uk/history/historic_figures/freud_sigmund.shtml

02] https://www.goodtherapy.org/famous-psychologists/sigmund-freud.html

03] https://www.freud.org.uk/education/resources/who-was-sigmund-freud/

04] https://iep.utm.edu/freud/

05] https://en.wikipedia.org/wiki/Sigmund_Freud

06] https://www.britannica.com/summary/Sigmund-Freud

07] https://www.britannica.com/biography/Sigmund-Freud

08] https://www.simplypsychology.org/sigmund-freud.html

Psychoanalysis

It began, of course, with Freud. Psychoanalysis refers both to a theory of how the mind works and a treatment modality. In recent years, both have yielded to more research-driven approaches, but psychoanalysis is still a thriving field and deals with subjective experience in ways that other therapies sometimes do not.

Belief in such hallmarks of Freudian thinking as the primacy of the unconscious fantasy, sexual desires (libido, penis envy, Oedipal complex), and dreams has wavered. But Freud also identified such basic mental maneuvers as transference, projection, and defensiveness, and demonstrated how they distort functioning. As a treatment based on extended self-exploration, psychoanalysis has evolved beyond the silent-shrink stereotype.

Psychoanalysis is a set of psychological theories and methods of therapy founded by Sigmund Freud. Psychoanalysis revolves around the belief that everyone has unconscious thoughts, feelings, desires, and memories.

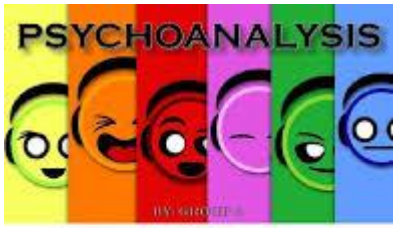
Psychoanalysis therapy is used to release repressed emotions and experiences. The goal is to make unconscious thoughts conscious. This kind of therapy is meant to find the root cause of the problem and cure it.

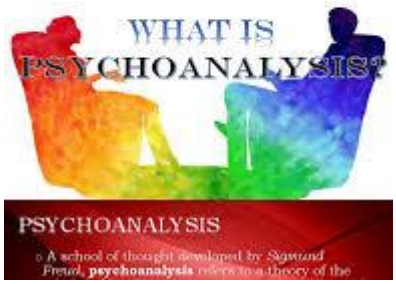
Development of Psychoanalysis

Psychoanalysis was a theory first and is a therapy as well. It's a type of therapy that is used to treat depression and anxiety disorders. This type of therapy promotes awareness of unconscious, unproductive, recurring patterns of emotion and behavior. This allows previously unconscious parts of yourself to come together to promote healing, healthy emotions and behavior, and creative expression.

Psychoanalysis was developed by Sigmund Freud, who faced a lot of criticisms over his work and theories. However, psychoanalysis was incredibly influential for modern-day therapy. Freud's approach to therapy and the idea that mental illness was treatable was an important concept. The idea that talking about your problems could help you feel relief heavily impacted the current approach to treating mental illness.

Basics of Psychoanalysis





Psychoanalysis is a specialty in psychology. It's different from other specialties in the knowledge and intensive treatment approaches that back it up. The goal of psychoanalysis is to change and modify structural parts of your emotional reasoning and personality.

A psychoanalyst uses many different techniques to encourage you to think about why you're acting and behaving in certain ways. Psychoanalysts also get you to think about the meaning behind your symptoms. In Freud's psychoanalysis, patients would look at and interpret inkblots, free association, dream analysis, and resistance and transference analysis.

A psychoanalyst may perform the following procedures:

- Assess cognitive and emotional functioning
- Conduct regular appointments as determined by the analyst and patient
- Focus on boundary issues

- Investigate significant present and past relationships
- See the symbolic meaning behind emotional and physical symptoms

Traditionally, psychoanalysis could require many years of treatment. This is so the psychoanalyst could understand and help resolve challenging behavior and coping mechanisms. The reason for the long-term sessions was also to help their patients recover lost emotional connections, leave unhealthy relationships, and adapt effectively to their current situation.

Psychoanalytic therapists determine the length of treatment based on the patient's needs. This could be once or twice weekly and could last several weeks. There are still some cases where therapy lasts several years. The goal is to make sure their patients understand themselves better so they can stop repeating old patterns and heal.

Limitations of Psychoanalysis

Psychoanalysis is rooted in theory but doesn't revolve around science. There is a push to ensure that the evidence of success in psychoanalysis is strengthened by data-gathering methods and a systematic outlook.

The idea of the unconscious mind was hard to grasp by philosophers during Freud's day. Many didn't believe in an unconscious state. The new challenge is that Freud's theory for psychoanalysis is conceptual and doesn't fit new neurological advances.

Today, more medications are being used to treat emotional disorders and psychiatric conditions. However, that doesn't mean the end of psychoanalysis.

The Conscious and Unconscious Mind

The unconscious mind includes all of the things that are outside of our conscious awareness, such as early childhood memories, secret desires, and hidden drives. According to Freud, the unconscious contains things that we might consider to be unpleasant or even socially unacceptable. We bury these things in our unconscious because they might bring us pain or conflict.

While these thoughts, memories, and urges are outside of our awareness, they still influence how we think and behave. In some cases, the things that are outside of our awareness can influence behavior in negative ways and lead to psychological distress.

The conscious mind, on the other hand, includes everything that is inside of our awareness. The contents of the conscious mind are the things we are aware of or can easily bring into awareness.

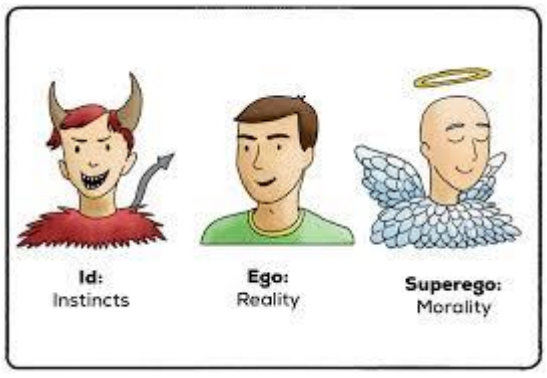
Unconscious Mind

- Thoughts, urges, or feelings that are unpleasant, difficult, or even socially unacceptable.
- Buried because they can bring about pain or conflict.
- Can sometimes be brought into awareness using certain techniques.

Conscious Mind

- Thoughts, feelings, and urges that we are aware of or can easily bring into awareness.
- Not hidden or suppressed.
- May be influenced by unconscious thoughts, feelings, or memories.

The Id, Ego, and Superego



Freud believed that an individual's personality had three components: the id, the ego, and the superego.

Id

The first of the key elements of personality to emerge is known as the id. The id contains all of the unconscious, basic, and primal urges.

Ego

The second aspect of personality to emerge is known as the ego. This is the part of the personality that must deal with the demands of reality. It helps control the urges of the id and makes us behave in ways that are both realistic and acceptable.

Rather than engaging in behaviors that are designed to satisfy our desires and needs, the ego forces us to fulfill our needs in ways that are socially acceptable and realistic. In addition to controlling the demands of the id, the ego also helps strike a balance between our basic urges, our ideals, and reality.

Superego

The superego is the final aspect of personality to emerge, and it contains our ideals and values. The values and beliefs that our parents and society instill in us are the guiding force of the superego and it strives to make us behave according to these morals.

The Ego's Défense Mechanisms

Defense mechanisms are strategies that the ego uses to protect itself from anxiety. These defensive tools act as a safeguard to keep unpleasant or distressing aspects of the unconscious from entering our awareness. When something is experienced as overwhelming or even inappropriate, defense mechanisms keep the information from entering our consciousness, which minimizes our distress.

Strengths and Weaknesses

Over the course of the early 20th century, the influence of psychoanalysis grew. However, it was not without critics. Despite its flaws, psychoanalysis continued to play a key role in the development of psychology. It influenced our approach to treating mental health conditions and continues to exert an influence on psychology today.

Strengths

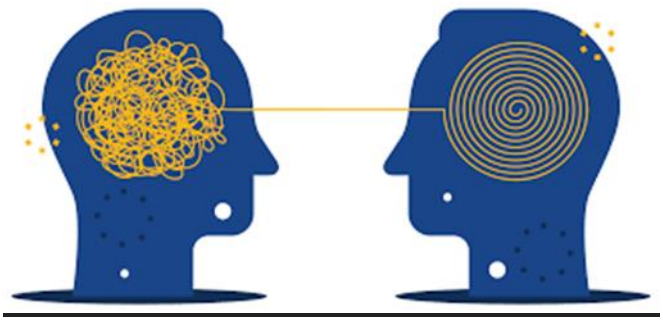
- Even though most psychodynamic theories did not rely on experimental research, the methods and theories of psychoanalytic thinking contributed to the development of experimental psychology.
- Many of the theories of personality developed by psychodynamic thinkers, such as Erikson's theory of psychosocial stages and Freud's psychosexual stage theory, continue to influence the field today.
- Psychoanalysis opened up a new view on mental illness, particularly that talking through problems with a psychoanalytic professional could help alleviate a person's psychological distress.

Weaknesses

- Freud's theories overemphasized the unconscious mind, sex, aggression, and childhood experiences.
- Many of the concepts proposed by psychoanalytic theorists are difficult to measure and quantify.
- Most of Freud's ideas were based on case studies and clinical observations rather than empirical, scientific research.

Defense mechanisms

Freud believed these three components of the mind are in constant conflict because each has a different goal. Sometimes, when psychological conflict threatens psychological functioning, the ego mobilizes an array of defense mechanisms to prevent psychological disintegration (Burgo, 2012).



These defense mechanisms include:

Repression

The ego prevents disturbing memories or threatening thoughts from entering consciousness altogether, pushing them into our unconscious.

Denial

The ego blocks upsetting or overwhelming experiences from awareness, leading us to refuse to acknowledge or believe what is happening.

Projection

The ego attempts to resolve discomfort by attributing our unacceptable thoughts, feelings, and motives to another person.

Displacement

The ego satisfies an unconscious impulse by acting on a substitute object or person in a socially unacceptable way (e.g., expressing the anger you feel toward your boss at work with your spouse at home instead).

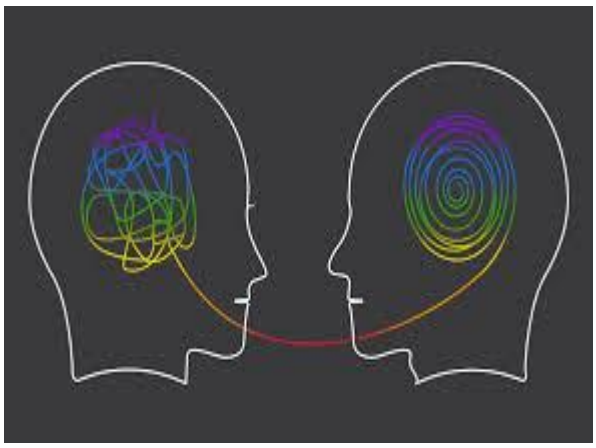
Regression

Ego functioning returns to a former stage of psychological development to cope with stress (e.g., an angry adult having a tantrum like a young child).

Sublimation

Similar to displacement, the ego overcomes conflict by channeling surplus energy into a socially acceptable activity (e.g., channeling anxiety into exercise, work, or other creative pursuits).

Conditions treated by psychoanalysis



Some of the problems treated by psychoanalysis include:

- depression
- generalised anxiety
- sexual problems
- self-destructive behaviour
- persistent psychological problems, disorders of identity
- psychosomatic disorders
- phobias
- obsessive compulsive disorders.

Psychoanalysis and psychotherapy

Psychotherapy is an umbrella term, which describes any form of treatment of the mind.

- Psychoanalysis is a treatment based on studies of the conscious and unconscious human mind. All psychoanalysts have a primary qualification in psychiatry, psychology, social work or other health discipline. Well-qualified researchers, educators and selected other professionals may also become psychoanalysts. Training standards for psychoanalysts are set by the International Psychoanalytical Association.

- Psychiatrists are medically qualified doctors with postgraduate experience and training in treating mental illness, using both physical and some psychological treatments. Psychologists do not usually have a medical qualification, but have a degree in psychology and have studied mental processes and behaviour.

- Finding a professional psychoanalyst

- The title 'psychoanalyst' is not regulated by any Australian laws. This means that anyone can set up practice, even if they have no experience or training. It is important to find a psychoanalyst through a professional society.

- Graduate psychoanalysts trained under the auspices of the Australian Psychoanalytical Society have had extensive clinical education. Candidates accepted for training must meet high ethical, psychological and professional standards.

The patient–therapist relationship

- Psychoanalysis is a close relationship. The bonds that develop in the course of treatment create a safe environment for the person to reveal personal information.

- The experience with the analyst is emotional as well as intellectual. For example, a person may have difficulty trusting their analyst. Discussing this may help them explore their problems with trust in their everyday life.

- The analyst helps by fostering the bond with the patient and helping them interpret the meanings behind their thoughts. This can help the person refine, correct, reject and modify disturbing thoughts and feelings. During analysis, the person comes to terms with these insights, noting their influence on experience in daily life, in fantasies and in dreams.

- By working with the analyst, the person can gain control over disabling life patterns and incapacitating symptoms. Over the course of time the person's behaviour, relationships and sense of self can change in deep and enduring ways.

Psychoanalysis Today

If you ask someone what comes to mind when they think of psychology, Sigmund Freud and psychoanalysis are likely to be common responses. There is no question that psychoanalysis—both as a therapeutic approach and theoretical outlook—has left its mark on psychology.

Most psychologists today employ a more eclectic approach to the field of psychology, though there are some professionals who still take a purely psychoanalytical point of view on human behavior.

Many contemporary psychologists view psychoanalysis with skepticism. Some even feel derision toward Freud's school of thought. In a world of psychology where cognitive processes, neuroscience, and biopsychology dominate, is there still room for psychoanalysis?

In general, there is a perceived decline in traditional psychoanalysis. A report published by the APsaA in 2008 found that psychology departments typically treat psychoanalysis as a purely historical artifact, while subjects such as art, literature, history, and other humanities were more likely to teach psychoanalysis as an ongoing and relevant topic.

Some suggest that psychoanalysis has fallen by the wayside as an academic topic within psychology partly because of its failure to test the validity of its therapeutic approach and earlier failures to ground the discipline in evidence-based practices.

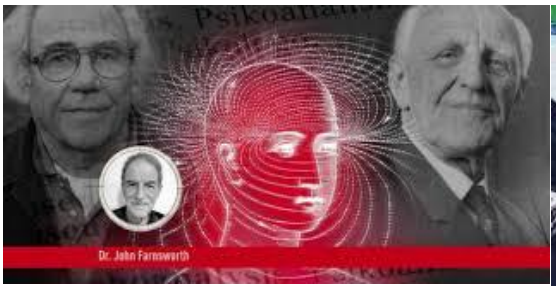
The Future of Psychoanalysis

There are a few things that psychoanalysis as a field can do to ensure its continued relevance in the world of psychology. Some things that can help improve the legitimacy and relevance of psychoanalytic methods include:

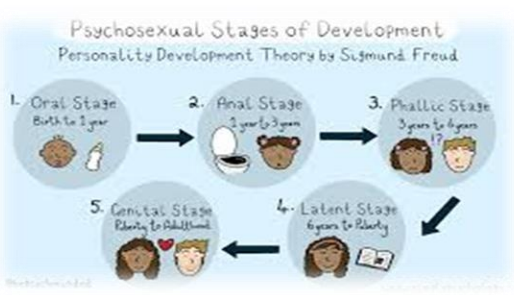
- Place a greater emphasis on scientific research and empirical evidence.
- Explore evidence-based treatments in greater depth.
- Improve data-gathering methods.
- Give greater consideration of other possible explanations for behavior.
- Collaborate actively with other mental health professionals.

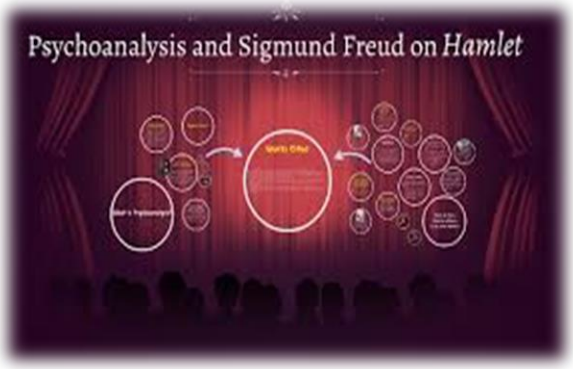
Some current efforts to revitalize psychoanalysis focus on psychoanalytic concepts that are more evidence-based (such as attachment theory) or on connecting Freud's idea of the unconscious to modern neuroscience.

Some INTERESTING Pictures


Dr. John Farnsworth

SHERLOCK


Psychosexual Stages of Development
Personality Development Theory by Sigmund Freud
1. Oral Stage
Birth to 1 year
2. Anal Stage
1 year to 3 years
3. Phallic Stage
3 years to 6 years
4. Latent Stage
6 years to Puberty
5. Genital Stage



Please visit these Web Pages to KNOW MORE !

01] https://www.britannica.com/science/psychoanalysis

02] https://www.verywellmind.com/what-is-psychoanalysis-2795246#toc-psychoanalysis-today

03] https://www.webmd.com/mental-health/what-is-psychoanalysis

04]https://www.betterhealth.vic.gov.au/health/conditionsandtreatments/psychoanalysis

05] https://positivepsychology.com/psychoanalysis/

06] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC10575551/

07] https://study.com/academy/lesson/psychoanalysis-theory-definition-lesson-quiz.html

08] https://www.apa.org/ed/graduate/specialize/psychoanalytic

09] https://www.psychologytoday.com/us/blog/headshrinkers-guide-the-galaxy/201401/what-is-psychoanalysis

10] https://www.verywellmind.com/what-is-psychoanalytic-therapy-2795467

(😊)(😊)(😊)

Freud Museum London

https://www.freud.org.uk/

The final home of Sigmund Freud,
the founder of psychoanalysis, and his daughter
Anna Freud, a pioneering child psychoanalyst.

DISCOVER THE STORY
OF PSYCHOANALYSIS.
SEE FREUD'S STUDY
AND ICONIC COUCH.

Online Events - Frequently Asked Questions

https://www.freud.org.uk/

Visit the Web Link to know FAQ

WHEN WILL I RECEIVE MY LINK TO JOIN?

DO I USE THE SAME LINK IF MY EVENT IS TAKING PLACE OVER MORE THAN ONE DAY?

WHAT IF I CANNOT SEE THE EMAIL WITH A LINK IN MY INBOX?

WILL I BE SEEN WHEN I JOIN THE EVENT?

WHY CAN I NOT HEAR/SEE THE SPEAKER DURING THE LIVE EVENT?

HOW DO I SEND A MESSAGE TO THE SPEAKER?

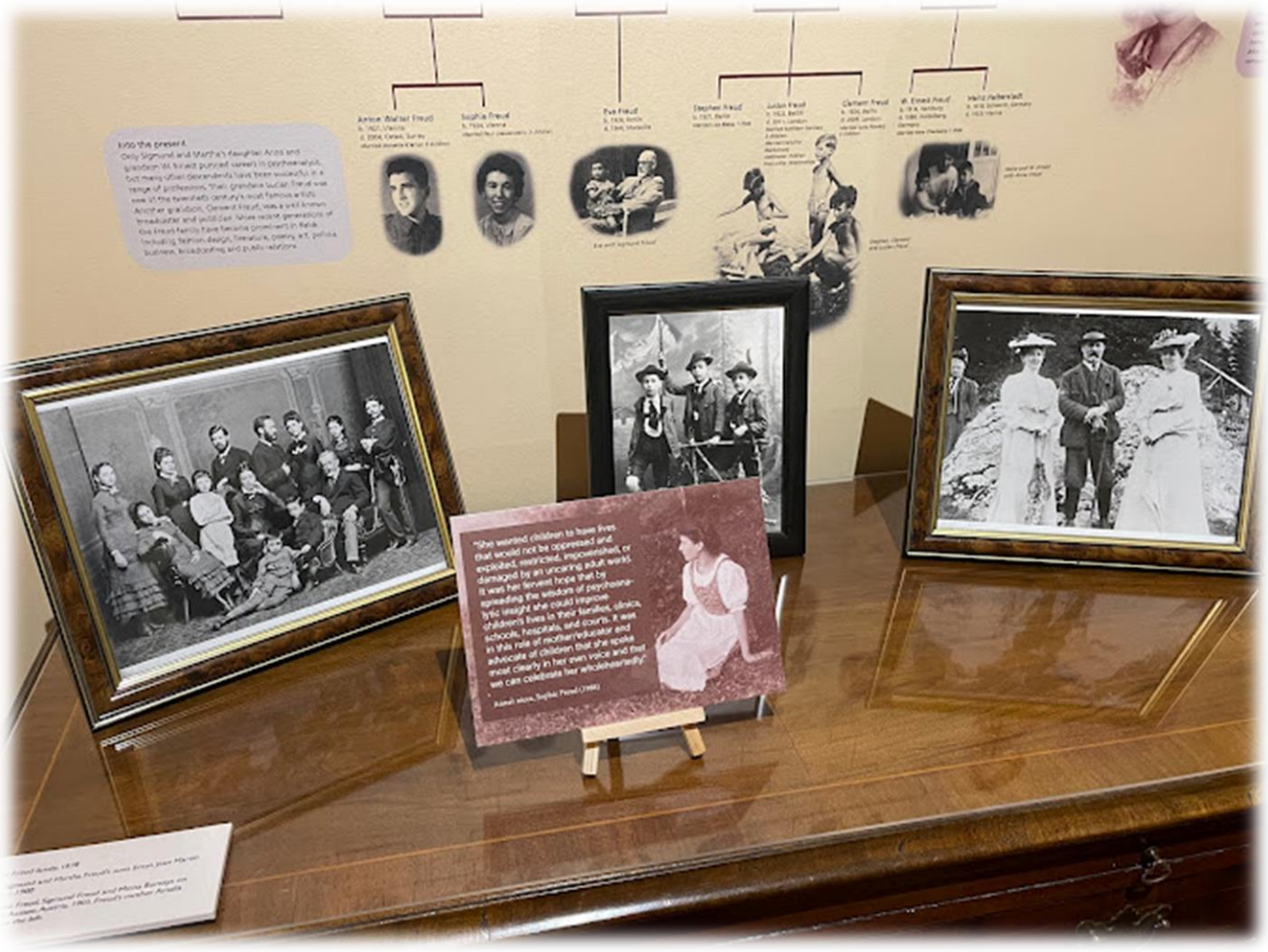
I CANNOT ATTEND THE LIVE EVENT IN PART OR IN FULL – WILL I RECEIVE A RECORDING?

I MISSED OUT ON THE BOOKING. IS THERE A WAY I CAN STILL ATTEND?

I'M GOING TO AN EVENT IN THE MUSEUM. WHAT CAN I EXPECT?

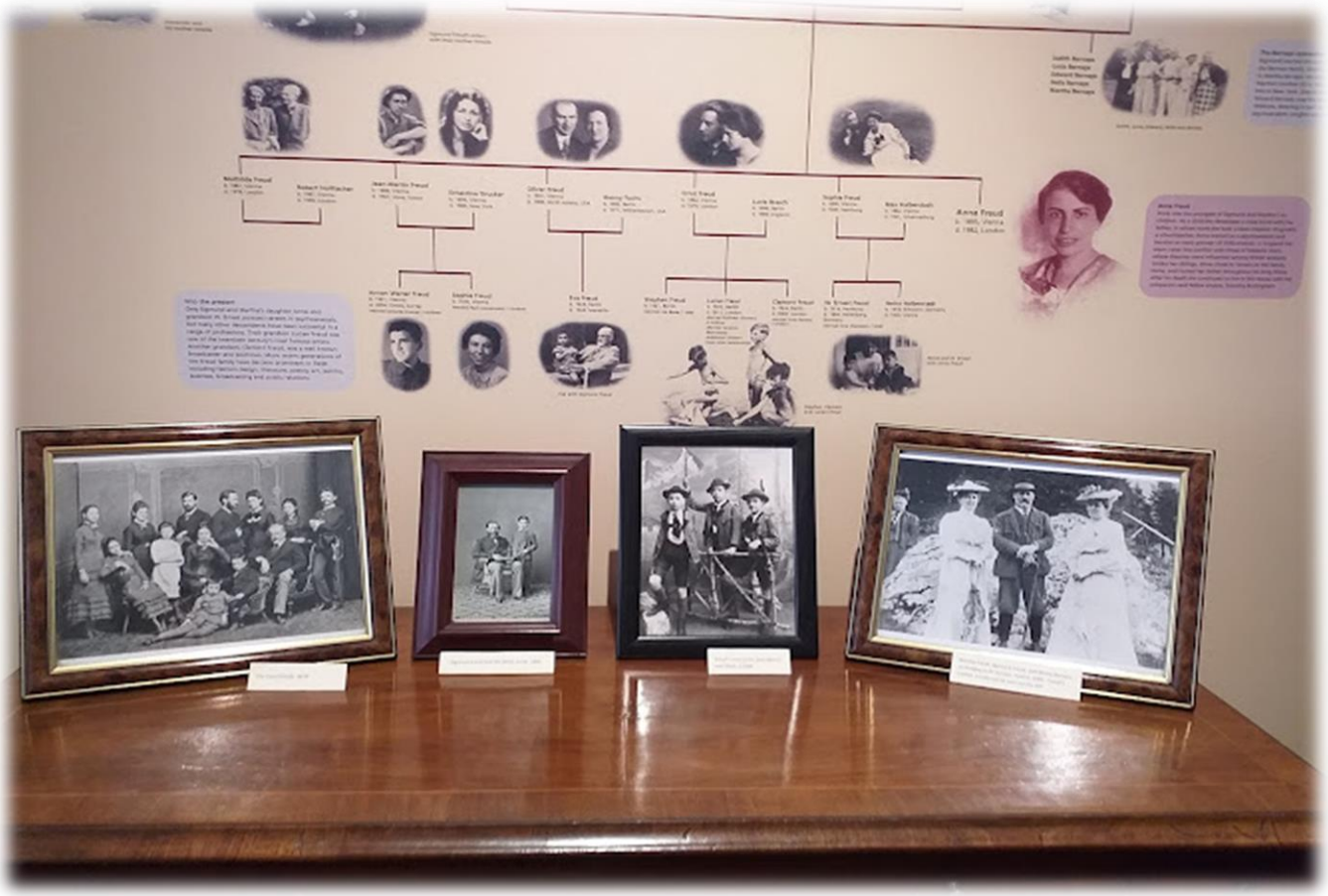
Some of the Photos of the Museum

SIGMUND
FREUD


"She wanted children to have lives that would not be oppressed and exploited, restricted, impoverished, or damaged by an uncaring adult world. It was her fervent hope that by spreading the wisdom of psychoanalytic insight she could improve children's lives in their families, clinics, schools, hospitals, and courts. It was in this role of mother/educator and advocate of children that she spoke most clearly in her own voice and that we can celebrate her wholeheartedly."

Yours sincerely
Anna Freud
ROYAL

SIGMUND
FREUD
Founder of
Psychoanalysis
lived here
1908-1939



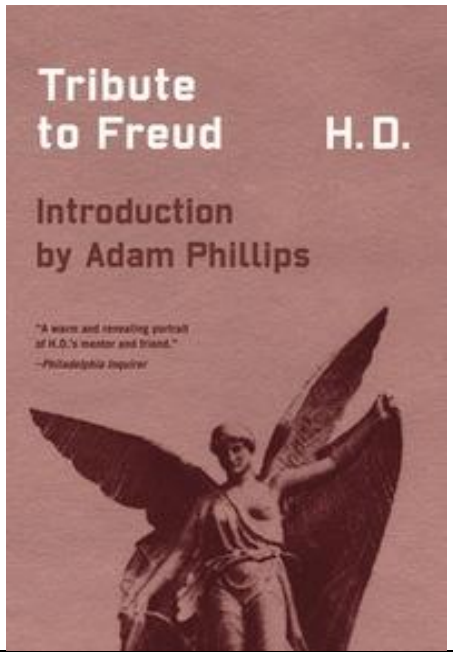
To see MORE pictures, visit the Web Link

https://www.freud.org.uk/

Tributes

to

Sigmund Freud

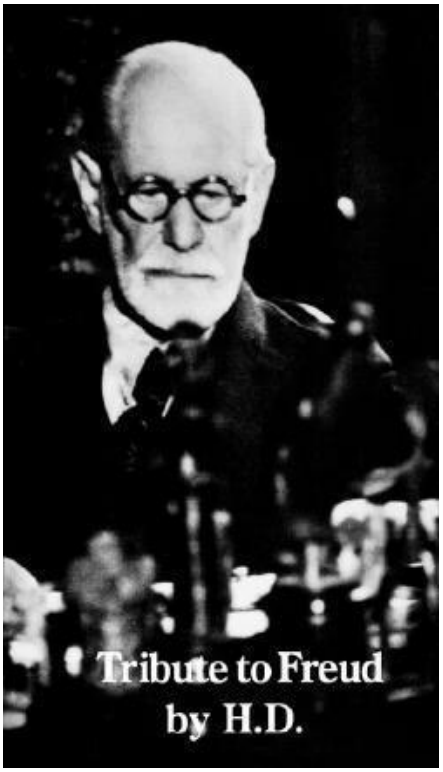


Fiction by Hilda Doolittle (H.D.)

With a contribution by Adam Phillips

"My bat-like thought-wings would beat painfully in that sudden searchlight," H.D. writes in Tribute to Freud, her moving memoir. Compelled by historical as well as personal crises, H.D. underwent therapy with Freud during 1933-34, as the streets of Vienna were littered with tokens dropped like confetti on the city stating "Hitler gives work," "Hitler gives bread." Having endured World War I, she was now gathering her resources to face the cataclysm she knew was approaching. The first part of the book, "Writing on the Wall," was composed some ten years after H.D.'s stay in Vienna; the second part, "Advent," is a journal she kept during her analysis. Revealed here in the poet's crystal shard-like words and in Freud's own letters (which comprise an appendix) is a remarkably tender and human portrait of the legendary Doctor in the twilight of his life. Time doubles back on itself, mingling past, present, and future in a visionary weave of dream, memory, and reflections.

https://archive.org/details/tributetofreud00hd



"Tribute to Freud:

Writing on the Wall and Advent"

Bringing together Writing on the Wall composed some ten years after H.D.'s stay in Vienna, and Advent, a journal she kept at the time of her analysis there. Tribute to Freud offers a rare glimpse into the consulting room of the father of psychoanalysis. It may also be the most intimate of H.D.'s works.

Compelled by historical as well as personal crises, the poet worked with Freud during 1933-34. The streets of Vienna were littered with tokens dropped like confetti on the city, stating "Hitler gives work." "Hitler gives bread." Having endured World War I, she was now gathering her resources to face the second cataclysm she knew was approaching. In analysis, Hilda Doolittle explored her Pennsylvania childhood, her relationship with Ezra Pound (inventory of her nom de plume H.D.), Havelock Ellis, D.H. Lawrence, her ex-husband Richard Aldington, and subsequent companion Winifred Ellerman ("Bryher"), as well as her own creative processes.

https://www.goodreads.com/book/show/47712.Tribute_to_Freud

Tribute to Freud

{Posted on April 25, 2018}

By

Erik M. Bachman

[https://erikmbachman.org/2018/04/25/tribute-to-freud/]

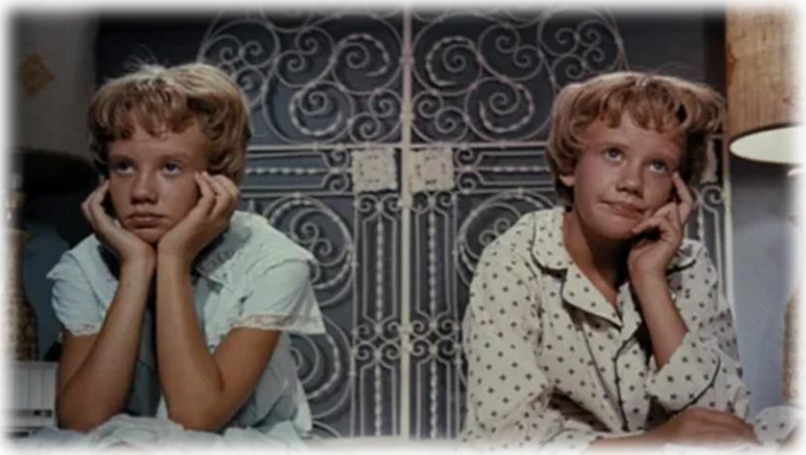
****

This week we find ourselves confronted yet again with yet another difficult modernist text, certainly one that presents as many challenges to understanding and interpretation as did Djuna Barnes's *Nightwood* (1936) in week three. As was the case with *Nightwood*, an awful lot of effort gets expended in one's first reading of *Tribute to Freud* (1956) to get a sense both of what is happening and of when what is said to be happening in fact happened. As the clunky use of verb tenses in what I have just said demonstrates, even trying to straightforwardly express the difficulties with which H.D.'s psychobiography presents its readers requires us in part to embody or perform those same difficulties, even when we're simply trying to pithily or manageably describe them. As good a way as any to emblematize these difficulties would be to start today at the beginning and ask you all to tell me *when* are we on pages 3 and 4—that is, in section 1 of "Writing on the Wall," which is perhaps not quite so confusing an opening as something like *Nightwood* until you start asking questions like the following: *When* are we on these pages? What year is it? What's happening in Vienna? What sorts of relationships to time do these two pages enact, perform, describe, or represent?

For these opening two pages do not represent time so much as a superimposed set of relationships to time: time-as-period, calendar time/rationalized time, evental time, habitual time, present time (WWII), national historical time. Note that the overarching relationship to time here is quasi-spatial in that it involves a pick-and-mix approach to different temporalities that can be broken down, separated, and put back together in novel, non-chronological arrangements whose ultimate compositional principles do not rely upon fidelity to progressivist notions of history or sequence (think of history as chronicle: in 1933 A happened then B followed by C, which led in turn to E but not before D happened, so on and so forth; alternatively, in 1915 H.D.'s first child was born stillborn,

in 1918 her brother Gilbert died in battle during WWII, in 1919 her daughter was born, in 1920 she has the writing-on-the-wall hallucination on the Isle of Corfu in the company of Bryher, in 1933 she has first sessions of analysis with Sigmund Freud, in 1934 she has her second session, in 1944 she writes her memoirs of these two sessions, so and so forth).

Instead of this progressivist philosophy of history, H.D. invokes archeological, cinematic, and psychoanalytic models throughout *Tribute to Freud* to describe her own creative attitude toward history—toward time, its passing, and its potential prophetic openings onto futurity. According to these three models, which we will be looking at extensively today together, time is a substance that leaves behinds traces that can be excavated, that can be put together into jagged collages or montages of associations, and that can be superimposed on, above, or below each other, as when one used to place two images on top of each other in a film or photograph to suggest the uncanny proximities of totally unproximate things (think here of Victorian spirit photography) or to double an actor's performance by having him play two different characters in the same scene.



A good example or emblem of these simultaneously archeological, cinematic, and psychoanalytic relationships to time can be found in the first paragraph on page 47, where H.D. observes the following regarding her experience with the writing-on-the-wall on the island of Corfu: "But there I am seated on the old-fashioned Victorian sofa in the Greek island, and here I am reclining on the couch in the Professor's room, telling him this, and here again am I, ten years later, seated at my desk in my own room in London. But there is no clock-time, though we are fastidiously concerned with time and with a formal handling of a subject which has no racial and no time-barriers. Here is this hieroglyph of the unconscious or subconscious of the Professor's discovery and life-study, the hieroglyph actually in operation before our very eyes. But it is no easy matter to sustain this mood, this 'symptom' or this inspiration."

I will return to this quote in the final half of today's lecture, so for now let it suffice for to point out that for H.D. such a practice of re-approaching history involves opening oneself up to the strange forms that history itself takes through a complementary exploration of one's own unconsciousness, of those instinctual parts of oneself that escape conscious awareness or present attention. In other words, going deeply into yourself is the same thing as opening yourself up to abstract forces and examples that exist outside or beyond you according to Tribute to Freud, for to deeply subjectivze yourself through analysis seems to be the same thing as radically objectivizing yourself, as making yourself the object of historical forces and patterns that exceed your isolated

self, or any account you could give of your own self. As she notes early on, "I do not want to become involved in the strictly historical sequence. I wish to recall the impressions, or rather I wish the impressions to recall me. Let the impressions come in their own way, make their own sequence."[i] Alternatively, as H.D. admits in her journals from her first session with Freud on page 137, "I cannot classify the living content of our talks together by recounting them in a logical or textbook manner. It was, as [Freud] had said of my grandfather, 'an atmosphere.' . . ."

I will have much more to say about this impressionistic and atmospheric representation of time, history, and sequence, but let it suffice at the beginning of today's lecture to emphasize that the overmastering relationship to time that H.D. sketches in here in Tribute to Freud is a relationship that we are being asked to categorize under the heading of human recollection or memory—not time itself but a potentially de-subjectivizing relation to an overlapping and superimposed set of times or temporalities is the material with which H.D. actively works and by which she more or less gets herself worked over. In a word, time is most certainly not an arrow reliably flying onwards and upwards in Tribute to Freud. Instead, it is a confusing mosaic, made up of broken bits and pieces that have been exhumed up by H.D., that have been dug up in her mind and then super-glued together in novel patterns that these broken bits and pieces seem to have suggested themselves and that (in turn) are badly in need of de-coding or deciphering. Alternatively, time exists in Tribute to Freud as an uncollated clutter of film strips badly in need of being edited together in ways that the film strips themselves seem to will, demand, or imply—and, again, this new strange assemblage will then need to be interpreted and translated into a less strange and more clearly ordered assemblage of words. To sum up, then, the shattered mess of time seems to suggest to H.D. through psychoanalytic processes of free-association (or the involuntary selection of thoughts and impressions) a new relationship to time in which these shattered bits get stuck together and superimposed upon the other in ways that exceed or even contradict our assumed ways of interpreting history progressively.

Therefore, in a nutshell, the mosaic, free-association-like presentation of her retrospective account of being psychoanalyzed by Sigmund Freud himself in "Writing on the Wall" tends (on first approach) to derange or deform our sense of the book's contents and events, along with the order in which those things may have chronologically happened. To consequentially revise a mythological figure and story that would have been near and dear to H.D.'s antiquarian heart, we as first-time readers of Tribute to Freud find ourselves lost in a labyrinth of cunning and intricate design without so much as the frayed end of a string to guide ourselves back out again. We are, as it were, Theseus lost in Daedalus' labyrinth on Crete entirely bereft of Ariadne's thread, waiting to be devoured by Minos' minotaur.

Now admittedly, if this particular reference was opaque or bombastically confusing to you, then you will probably sorely feel the need of limbering up on your ancient Greek mythology and cultural knowledge because such mythology and such a knowledge present the very patterns and relationships that H.D. unfailingly discerns in the world around her—and this is true of H.D. throughout her writerly life, from her early days as an Imagist poet in Ezra Pound's orbit and on into her subsequent development as a writer of prose and poems quite overtly modeled after ancient or mythological narratives, characters, themes, and images. Myth, as it were, is the very medium in and through which H.D. experiences the world around her, and we get a pretty explicit expression of this archetypal impulse of hers on pages 28 to 29 in Tribute to Freud, just after she has described a scene from her childhood in which her mother playfully leaves H.D. and her

brother behind alone to sit, seemingly abandoned, on the curb of Main Street in Bethlehem, Pennsylvania:

> "It seems odd that my mother should be laughing. My brother had defied her. He is seated on the curb-stone. He is not going home. As he repeats this solemnly, my mother laughs more. People stop and ask what has happened. My mother tells them and they laugh too. They stand either side of my mother, more people, friends and strangers, all laughing. "But we're collecting a crowd," she says, "we can't stay here, crowding the pavement." She obtains supporters; strangers and near-strangers repeat her words like a Greek chorus, following the promptings of their leader.
>
> There is a slight, whispered conspiracy. The strangers melt away and my mother, with feigned indifference, strolls off. My brother knows perfectly well that she will relent, she will pretend to go away but she will wait aorund the corner, and if we don't follow her she will come back. He has told her that he is going away to live by himself, and he has moreover told her that his sister is coming with him. His sister waits anxiously, excited yet motionless, on the curb beside him. In addition to this final ultimatum of my brother's, we were not supposed to sit on the curb-stone. But there we sit, not "crowding the pavement" but making a little group, design, an image at the crossroads. It appears variously in Greek tragedies with Greek names and it can be found in your original Grimm's tales or in your nursery translation, called Little-Brother, Little-Sister. One is sometimes the shadow of the other; often one is lost and the one seeks the other, as in the oldest fairy tale of the twin-brother-sister of the Nile Valley. Sometimes they are both boys like the stars Castor and Pollux, sometimes there are more than two. Actually in the case of Castor and Pollux there were four, with Helen and Clytemnestra—the children of a Lady, we are told, and a Swan. They make a group, a constellation, they make a groove or a pattern into which or upon which other patterns fit, or are placed unfitted and are cut by circumstance to fit. (28-29)"

H.D.'s mother and her "supporters," we are told, look like the members of a Greek chorus, which would presumably leave H.D. and her brother in the roles of protagonists in this comedy that the pair nevertheless seem to think is a tragedy, though this initial image of the siblings changes suddenly on the next page into a German and then an ancient Egyptian fairy tale before H.D. and Gilbert finally become Castor and Pollux or rather Helen and Clytemnestra.

Now to be honest, I am not all that interested in the particular exemplary figures to which H.D. here relates the "little group, design, [or] image" that she, her brother, their mother, and their mother's "supporters" make on the curbside of Main Street early on in her memoir. While it would probably be a useful exercise to link this specific "group, design, [or] image" to the particular Grimm's fairy tales she cites or to the various Greek myths concerning Leda's children (Castor, Pollux, Helen, and Clytemnestra)—let me back up: while following such linkages and resonances out might be a useful undertaking, I do not think that is where the action is at in this passage, nor do I think that it is where the action is at in Tribute to Freud as a whole. For one thing, such an interpretive approach would mire us all in the worst sorts of pedantic inquiry, with me reconstructing for you, tale-by-tale, myth-by-myth, and page-by-page, the complexly allusive network of mythical citations that H.D. throws over her experience of being analyzed by Freud much as one would cast a net into the sea. What we would be doing maybe could have a use of some sort, but I am not at all interested in deciphering Tribute to Freud anecdote-by-anecdote or memory-by-memory or free-association-by-free-association using some sort of outsized mythic decoder ring, despite the manifest temptations for studiously undertaking just such a task, which H.D. herself seems to punctually solicit from us on every other page or so. At the very least, the overabundance of references to Greek myths, to middle European fairy tales, and to actual relics of ancient material culture seem to be calling out to us from every other page, begging us to re-read H.D.'s Tribute to Freud all over again, to translate it mytho-poetically, specifically in terms of Herculean labors, in terms of written-over or slightly effaced hieroglyphs, and in terms of visionary

pilgrimages to Delphic shrines, where Freud is as likely to pop up as an oracle as is H.D. herself is.

It would, in other words, be damn awful easy to spend an hour-and-forty-five minutes today doing nothing but annotating all the specific mythic archetypes, characters, and forms to be found in Tribute to Freud, so that H.D.'s two sessions of analysis with Freud in the early 1930s start to take shape as a sort of pastiche collage or experimental cinematic montage of specifiably meaningful ancient myths. My point is not to slag off such approaches but to point out that they likely shut the book down for first-time-readers, they tend to make Tribute to Freud look more daunting or unapproachable than it actually is. Getting hung up on such allusive details gives the illusion that the book requires a deep knowledge of myth and history that no undergraduate can likely hope to possess as an undergraduate in the first place. My goal today is to demonstrate to all of you that Tribute to Freud is more open, more inviting than its densely allusive mythological surface may in fact seem to suggest to a reader the first go-round.

Therefore, what I want us all to be attentive to as we re-traverse this text together today is the fact that mythic structures are insistently assumed by H.D. to intervene between her and the world around her in the first place. That is to say, it's probably not earth-shatteringly important that H.D. compares her and her brother to Castor and Pollux or to brothers and sisters from Grimm's fairy tales. However, what is of consequence to any interpretation of H.D.'s Tribute to Freud is that she is constantly invoking such fairy tale and mythic archetypes in the first place, not only to explain the world around her but also her position in that world. Not specific myths themselves but the overmastering relevance that H.D. ascribes to mythic figures and forms in general as she attempts to navigate the confusions, the ephemeral visual hallucinations, and the apocalyptic political events of early-twentieth-century European daily life ought to be where our attention is most focused today.

I want us to be attentive not to specific myths so much as to the fact that there are myths at all in Tribute to Freud and that their explanatory or organizing force goes largely unquestioned by H.D., either in "Writing on the Wall" or in "Advent." At a brass-tacks level, then, the sort of questions I want you all to tarry with today go something like this: How is it that characters, objects, and stories that have been dead and (quite literally) buried for millennia happen to offer "moderns" like H.D. and like us the urgent and timely tools with which to manageably re-organize the distractions, entropy, and chaos of our contemporary moment into a coherent unity or shapely whole? In insisting upon the contemporary relevance of mythic archetypes, narratives, and figures, isn't H.D. simply just erasing the fact of history or of historical difference itself? Surely interwar Austrofascist Vienna and Minoan civilization on the island of Crete in the pre-classical Bronze Age (27th Century to the 15th Century B.C.E.) are radically different times and places, such that a myth about bestiality, a minotaur baby, a labyrinth, and the heroic founder of Athens developed and expressed in the one cannot be made to explain or orient experience in the other, right? That is to say, just how a-historical or anti-historical are H.D.'s assumptions as a creative writer and early-twentieth-century American abroad? Alternatively, what sort of philosophy of history do her writing and living practices adumbrate or vaguely foreshadow? Finally, to sum all these questions: What's so mythical about modernity? What's so mythical about expatriation in the early 1900s? What's so mythical about psychoanalysis? Alternatively, what's so modern about antiquity, what's so modern about myth?

Therefore, what most strikes me about this passage and what offers us some important cues to follow as we make our way through H.D.'s labyrinth is her incredible admission

at the end of the passage I just got done reading a few minutes ago: mythic archetypes, narratives, and figures make, we are told, "a group, a constellation, they make a groove or a pattern into which or upon which other patterns fit, or are placed unfitted and are cut by circumstance to fit."

Earlier in the quarter, we read Tropic of Cancer (1934) where Henry Miller scatologically sought to upset literary values and traditions by negating the category of literature as such and replacing it with the unlikely positive values he ascribed to various verbally expressed obscene experiences and encounters, which were said by him to be ephemeral and disruptive of coherent human identities. In his most apocalyptic moments, Miller is able to credibly present obscenity as an event of sorts in which the human body as such gets imaginatively broken down into an indeterminately gooey mass of bodily fluids dissolving into an even bigger mass of other people's bodily fluids, hydraulically circulating throughout subterranean pipes and chambers endlessly. If there is any such thing as a classic in Miller's view, then, a classic would have to be a text capable of arousing just such a radical reaction, either speculatively or affectively. The Miller-ish masterpiece would identity itself as such by endurably threatening human identities and relationships to oneself through the offensively salacious claims it happens to make.

For Miller, therefore, there is a specifically nihilistic function to be served by properly obscene writing, for such writing acts to negate whatever happens to be, such texts act to clear out a space in what there is for differences that might yet come to be, and it is precisely this act of evacuation or of clearing that ensures for Miller that a work will have an enduring value through time because people will likely always need a way of confronting (if not necessarily mastering) their impulses toward nihilism, toward negating the conditions of life in which they find themselves and by which they find themselves more or less meaningfully constituted as human subjects.

Now in this passage from Tribute to Freud, we can see H.D. quite explicitly coming at questions of literature, value, history, and even life itself from a perspective that attempts to put people like Miller back on their feet, right-side-up as it were. Antiquity, we are told time and time again, always already provides us with the outlines and examples and shapes through and by which we currently experience our lives and worlds. Not the Miller-ish anticipation of an unrepresentable difference anticipated through creatively obscene negation but rather the concentrated pursuit of mythic pattern recognition is said by H.D. in Tribute to Freud to be the way to measure the value or worth of a piece of writing.

For H.D. there most certainly are classics, but they don't look like the works of Menippean satire that Miller most prizes, such as Apuleius, Boccaccio, or Rabelais. H.D. isn't celebrating writing or art that dissolves human identity or that calls it into question; instead, she is constantly giving voice to the wish for more certain grounds on which to credibly re-secure such time-honored identities and certainties. She is constantly expressing the impulse for finding a transcendental gauge, a transhistorical ruler by which to measure the coherence of our identities as human subjects and agents, who both proportionately act on the world and are acted upon by the world. Not hydraulically circulating human slime but eternally present ancient godheads are H.D.'s yard-sticks, in other words.

At the very least, according to her, such sacred divinities and the heroes they spawned and/or manipulated provide the prototypes for all human behavior and relationships, and even for all visual and narrative experience as such. Again, for H.D., the utter contingency of our encounters in the world and with other people in the world manages to achieve a consistency and a meaning by means of this mythic pattern recognition that they would

not otherwise possess on their own terms. Accordingly, to truly grasp the fact that human experience on this planet has any meaning means that we need to be attentive to the age-old human designs into which such experience can be made to fit.

Also, it must be pointed out, this practice of mythic pattern recognition is, as we shall shortly see, not simply a writerly practice but part of H.D.'s equipment for living. It is a mode of operating that extends beyond the blank page and into everyday life. Also, I perhaps ought to make it clear that I am ventriloquizing H.D., the speaker or narrative persona in Tribute to Freud. The positions I am ascribing to H.D. rightly belong with this narrative persona, not with the "real" historical person per se.

It is in this sense, therefore, that antiquity and its cultural artifacts are said by her to comprise "a set of groove[s] or pattern[s] into which or upon which other patterns fit, or are placed unfitted and are cut by circumstance to fit." These grooves and patterns exist not only outside time, they not only are timeless, they not only are not bound to their time or place of origin. In addition to all of this, they are the very grooves and patterns that present-day circumstances produce out of themselves and on their own.

In short, the various accidents and catastrophes of present existence are said by H.D. to endlessly confirm the timeless value of mythic archetypes because such contingencies ensure that shapeless, formless experience eventually breaks down into more classically legible figures and forms. The contingencies of daily life are not as contingent as they first appear in Tribute to Freud; instead, they always seem to be a means of making patterns and structures emerge from beneath the surface of sensory experience. Amorphous immediacy, according to H.D., is always reducible to mythic mediations, and the way to get through life and the way to create art that lives on after you die is to recognize these mediations, these patterns, these figures and to anticipate and to commemorate the overarching design that such mediations, such patterns, and such figures happen to make.

My opening comparison of Tribute to Freud to Dedalus' labyrinth, therefore, was not a gratuitous gesture on my part—if anything, it was a gesture that expressed a gently satirical fidelity to the vision of the world and of time that informs H.D.'s own outlook and poetics. After all, to approach the world in such a way that you see Greek myths in every sight or encounter is to put a damn awful lot of trust in the continuing exemplarity of myths in the first place. In other words, at the end of the day, the excavation of Tribute to Freud's relationship to specific myths and artifacts is not all that important; instead, what is important is the attention we as readers pay to the impulses, motivations, and compositional practices that both lead into and follow from a worldview in which everything in our lived experience comes down to us always already cut or ever-ready to-be-cut-down-to pre-made patterns fabricated millennia ago in ancient Greece, Egypt, or China, which times and places are understood by H.D. to be as much a present reality of sorts in her life as the hallucinatory projected writing on a wall in Corfu in 1920, as the swastika-chalked sidewalks in 1933 and 1934, and as the bombed-out ruins in London during the Blitz of 1944, when she finally sits down to draft "Writing on the Wall" in the fall of that year.

Now I realize that this all sounds downright mystical, and to a certain degree it all ought to sound downright mystical because it is downright mystical. That is to say, there is a rather strong tendency in H.D.'s writing to view all things through a quasi-religious or sacralizing lens, whereby the repugnant contingencies of everyday life are understood to be mysteriously redeemed by a veneration for transhistorical features of individual and social experience that loom timelessly and significantly behind immediate sensory

perception, as is said to be the case in all her involuntary thought-associations in Tribute to Freud detailing the interlocking network or web of mythical patterns into which her childhood, young adulthood, and middle age are said to have happened to fall.

Think here for instance, to take a more or less arbitrary example, of her recollection of the incident involving her, her brother, and her father's magnifying glass, in which the magnifying glass soon gets overloaded with signification, with meaning, with transhistorical resonances (this incident gets described on pages 21 to 26). The magnifying glass, we are told, goes from being a simple magnifying glass used to truantly burn up some newspaper to representing a sacred symbol, an Egyptian hieroglyph, ankh (☥), the symbol of life itself, before the slide of signification spills ever onwards to the planet Venus supposedly annotated by means of this same symbol at the top of a ledger kept by H.D.'s astronomer father (24-25).

There are at least two things I want us all to hold onto from this passage in Tribute to Freud. The first thing is that this sort of involuntary slide through more or less arbitrary associations and significations is not as singular as it may appear to be at first glance because as H.D. makes clear in section 50 of "Writing on the Wall," such an involuntary slide and such a set of arbitrary associations and significations occurs every time we open a dictionary to look up the definition of a word and are confronted with a strange and almost archeological jumble of dissonant, archaic, and variable meanings all seemingly held together capriciously by a single word. This comes out following H.D.'s revelation of her "peculiar dream or merely a flash of vision" at the age of eighteen or nineteen, when she had the vision of a picture of "an altar-shaped block of stone [that] was divided into two sections by the rough stone marking," with a serpent, "roughly carved," on one side of the altar-shaped block of stone and with "a roughly incised, naturalistic yet conventionally drawn thistle" on the other (64).

She receives, you all will remember, a hasty and unlikely bit of dream analysis from a young Ezra Pound, who insists that the vision is either a flashback or a prophetic vision of Asklepios, son of Phoebus Apollo, the "blameless physician," and Greek divinity of medicine whose serpent-entwined rod remains a symbol of medicine and healing in the western world.

As we all know from having read Tribute to Freud and from having a glance back at the book's epigraph (where we are told Freud himself is in fact the "blameless physician"), Pound is kinda sorta right: at one level it would not be hard to read H.D.'s teenage vision of Asklepios's rod by way of snake and thistle both as an early expression of her project of mythic pattern recognition and as an early instance of a prophetic omen, whereby her visit to Freud roughly thirty years later gets dramatically adumbrated in an ambiguous and hard-to-decipher sign. (And parenthetically here I would note that H.D. presents her practice of mythic pattern recognition consistently in an altogether Kit-like fashion: that is to say, much like Port's wife in The Sheltering Sky (1949), H.D.'s mythic method is constantly invoked as a sort of prophetic indication of the coming war and the coming continent-wide atrocities committed against Europe's Jewish populations, from which atrocities H.D. seems both impelled to save Freud even as she finds herself wholly unable to talk to him directly about the contemporary terroristic activities committed by Nazis in the city of Vienna itself. More important than this for our present purposes, however, is the fact that H.D. finds the same exact design on a Graeco-Roman signet ring in a gallery

in the Louvre years later, which leads her, in section 50, to present us with the dictionary definitions of the word "signet":

> "Signet—as from sign, a mark, token, proof; signet—the privy seal, a seal; signet-ring—a ring with a signet or private seal; sign-manual—the royal signature, usually only the initials of the sovereign's name. (I have used my initials H.D. consistently as my writing signet or sign-manual, though it is only at this very moment, as I check up on the word "signet" in my Chambers' English Dictionary that I realize that my writing signature has anything remotely suggesting sovereignty or the royal manner.) Sign again—a word, gesture, symbol, or mark, intended to signify something else. Sign again—(medical) a symptom, (astronomical) one of the twelve parts of the Zodiac. Again sign—to attach a signature to, and sign-post—a direction post; all from the French, *signe*, and Latin, *signum.* And as I write that last word, there flashes into my mind the associated in hoc *signum* or rather, it must be in hoc *signo* and *vinces.* (66)"

As this trip to a ready-to-hand copy of the Chambers' English Dictionary ought to suggest, therefore, H.D.'s disorienting free-associations don't look any more or less weird than the definitions to be found in a dictionary itself. If starting with a magnifying glass she is able to move back to an ancient Egyptian hieroglyph and then upward into the stars where she ends up on the planet Venus, then starting with the word "signet" the dictionary is able to move from signs, marks, tokens, and proofs to rings and royal signatures before going on to encompass words and symbols themselves and then on to medical symptoms and to interstellar space itself, with a penultimate reference to "one of the twelve parts of the Zodiac," before we come back down to earth again with a direction post (certainly an ironic touch on the dictionary writers' part, no?).

Furthermore, if H.D.'s father's magnifying glass took her all the way back to ancient Egypt, then "signet" in the dictionary takes us all the way back to Latin, to the Graeco-Roman period with the etymological root, "signum," which in turn leads us back to a specific historical event in 312 A.D., when Constantine I saw the chi-rho (☧) in the sky before a battle with a rival Roman co-emperor, Maxentius. After defeating Maxentius in battle following this vision, he adopted as his motto in hoc *signo vinces*: "in this sign you will conquer."

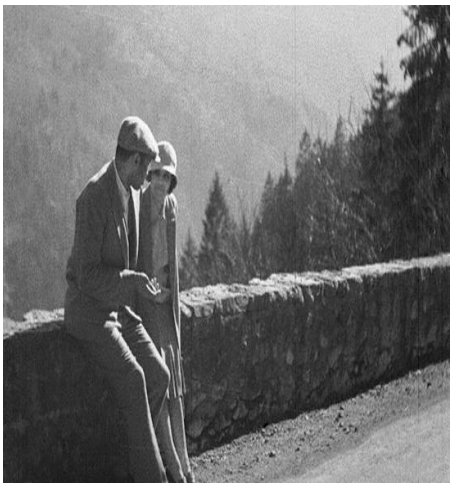
The gist and pith of what I would have you all hold onto from this experience as it gets represented in Tribute to Freud is the degree to which hyperbolically subjective experiences (like personal memories, like involuntary associations of images, ideas, and impression, like hallucinated visions) start to structurally resemble objective, historically conditioned records, such as those to be found in any dictionary, where the collaged presentation of obsolete and contemporary meanings, of definitions and etymological roots, can, with a slight adjustment of perspective, start to look like so many exercises in psychoanalytic free-association. As H.D.'s visionary experiences and involuntarily selected impressions suggest, and as any good dictionary itself demonstrates, the world is (if anything) too full with signification, with meaning, and there is really no hard-and-fast rule that one can make use of to get this slide of meaningful associations to stop or stay still for once and for all. There is no stop-button to the meaning of things in other words, as the dictionary and as H.D.'s free associations make clear.

My second point here is more easily and quickly put, and it goes something like this: the explicit appearance of a hieroglyph here in the magnifying glass incident is no accident because the relationship of H.D. to almost all the objects, events, and people around her evinced throughout Tribute to Freud is reliably that of an Egyptologist to a recently disinterred set of ancient artifacts in a dead language that needs to be translated into vocabularies and grammars with a more widespread currency among present-day speakers. That is to say, everything in everyday life for H.D. in Tribute to Freud is a text

waiting to be decoded using a key made up of ancient and sacred works. Everything is potentially a myth somewhere below the commonplace surface it presents to the world, and part of the onus of living and writing in Tribute to Freud is digging below this surface and interpreting the mythic substructures one happens to find there.

As H.D. remarks following the other big childhood recollection in her memoir—the one in which her half-brother removes a log to reveal "curled, white slugs," ants, and cocoons—"There were things under things, as well as things inside things" (21). The thought experiment that Tribute to Freud is, in no small part, asking its readers to seriously engage in is that of rendering everything in the world as an uncollated set of vaguely significant hieroglyphs, of picture-words awaiting organization and translation, though readers need to reconcile themselves to the fact that (much like the dictionary itself) none of these hieroglyphs can be reduced to a single definition or meaning. There is no single message waiting for us at the end of all this rebarbative labor of deciphering, except maybe Constantine I's "in this sign you will conquer," meaning only by attending to the hieroglyphic significance of all experience can one ever hope to master its seeming contingencies, accidents, and formlessness with direction, meaning, and form. Yet, for all that, there will always be an irreducible quality of ambiguity sticking to these hieroglyphically processed experiences, images, events, and relationships. If myths are the lens through which H.D. approaches her world most generally, then at a linguistic level, this lens is more specifically that of an Egyptologist to a recently exhumed or excavated set of hieroglyphically covered artifacts.

I want to briefly interject here to turn our attention to the film we watched last week, to Kenneth Macpherson's Borderline (1930), on which H.D. wrote an essay you all read in preparation for that screening.



I want to do this now because it nicely brings out the degree to which H.D.'s practice of mythic pattern recognition extends to Borderline as well—that is to say, it's not just the way she interprets the world and it's not just the way she writes, it's also the way she interprets actual texts as well, including films. In that essay, you all will recall, H.D. makes a strong case for our reading Paul Robeson's Pete (surprise surprise) mythically. At the very least, on page 233 of the PDF you all have, she makes the following observation:

> "Adah is real, Pete is real, vital dynamic, indifferent in his giant mastery. Nevertheless, there is dream in them, nightmare, and that dream-nightmare permeates our consciousness although we may not know what it is or why. Pete and Adah escape from their little room and stand on a hill slope. Like a dream, the great negro head looms disproportionate, and water and cloud and rock and sky are all subsidiary to its being. Like a personal dream, gone further into the race dream, we see (with Pete) hill and cloud as, on that first day created. Dream merges with myth and Pete, regarding a fair heaven far from the uncreated turmoil of that small-town café, says quite logically, "let there be light." Light has been, it is obvious, created by that dark daemon, conversant with all nature since before the time of white man's beginning." (233)

While faithful to the mythic method articulated by H.D. throughout Tribute to Freud, the racialization of that method with respect to Pete here ought to make us somewhat uncomfortable. Compare, for instance, H.D.'s ascription of the demonic energy exerted by Pete's "race dream" here to Langston Hughes's description of primitivism in The Big

Sea (1940). In that autobiography, Hughes quotes himself as saying, "In the primitive world, where people live closer to the earth and much nearer to the stars, every inner and outer act combines to form the single harmony, life. Not just the tribal lore then, but every movement of life becomes a part of their education. They do not, as many civilized people do, neglect the truth of the physical for the sake of the mind. [. . .] The earth is right under their feet. The stars are never far away. The strength of the surest dream is the strength of the primitive world" (311).

You all will remember that Hughes himself insists that such an organic relationship to the earth is impossible for Black Americans to achieve because they are no longer Africans but rather are Americans, saddled with all the contemporary problems, hang-ups, and aptitudes of every other modern person in the West. Black Americans, in short, are decidedly not primitive, they decidedly are not the exotics of American mass culture. After all, his falling out with his patron, we are told, occurred because she wanted him to write about Black Americans exclusively in terms of their primitiveness, while he wanted to write at a more socially engaged level about the urgent day-to-day problems Black Americans and the proletariat masses were facing at the beginning of the Great Depression. From Hughes's perspective, then, H.D.'s comments here would seem to be potentially offensive and harmful because Paul Robeson's Pete is no more primitive than H.D.'s neurotic racist, Astrid.

Yet for all this uncomfortable-making ambiguity, H.D.'s description of this sequence of the movie is, on the whole, fairly accurate. At the very least, I would have you all think about how the experience of watching this sequence compares with the experience of reading H.D.'s account of it as it plays out:

https://youtu.be/hZiEOCHgqmk

Mixing naturalistic quasi-documentary footage with stagebound images of Pete and Adah as artfully posed profiles against an ostentatiously painted backdrop of sky and clouds, this sequence does (on its face) seem to make much of the associations to be drawn out between Pete's mysterious smiles and the numerous (and occasionally rapid or jump) cuts to the ambient natural beauty of the Swiss setting, from windblown trees and clouds to gushing waterfalls and whirling streams. Pete may not actually say, "Let there be light," but H.D.'s commentary does draw out the extent to which this sequence does potentially ascribe a mythological demiurgic or creative force to Pete, as if he were in fact responsible for physically creating the world around him, as if his enjoyment of and his at-oneness with the scenery were part and parcel of the very sort of relationship that would have created that same scenery in the first place.

Consequently, reading this sequence and H.D.'s commentary in terms of the larger structure of the film, according to which Pete gets scapegoated and expelled from the small mountain community, we can say that Borderline never really lets him into that community, since it seems to overload him with all the primitivistic abilities and aptitudes that explicitly disqualify him from being a modern citizen there in the first place (at the very least, such is Hughes's contention in the final pages of The Big Sea). Thus, what we have in Borderline is a representation not only of exclusive thought-forms and behaviors at the borderline of the binaries existing waveringly between nation-states, sexualities, races, and classes, but also of the potential exclusion of mythic self-relationships to the world. That is to say, this organic mythic communion between self and environment gets ascribed only to Pete; all the other characters who come up against mythic archetypes according to H.D. (like Thorne, who confronts his wife, the bar maid, and the hotel

manager as if they were the three Furies) do so in an adversarial way. Only Pete engages in a bit of H.D.-like mythic pattern recognition in a life-affirmative way, meaning his subsequent expulsion from this Swiss mountain community is not only racially marked but also visionarily significant. In other words, living the way that H.D. outlines in Tribute to Freud is dis-encouraged by the exclusively operative binaries of modern life itself, which actively seems to impede our realizing that we are all, in our dream-lives if not our real ones, demiurgic forces to which natural and social life are subservient. Consequently, to live the life of a mythical being is to live the life of an eternal exile, as it were.

I want to stay with this sequence from Borderline just a few more minutes in order to tweak H.D.'s mythic method a bit. At the end of the day, what H.D.'s preoccupation with mythic structures subtending the world implies is that everything is connected to everything else by a dense web of intertextual allusions. If we're feeling a bit reluctant to follow H.D. down the rabbit-hole of classical myths and allusions, then perhaps we will be less reluctant to revise her theses a bit and start to think about popular culture (specifically movies themselves) in terms of mythic texts, structures, images, characters, and situations through which we all implicitly and explicitly orient our waking and dream lives today. Hercules, Asklepios, and Constantine I may not seem to have much bearing on our lives here in the U.S. in the second decade of the twenty-first century, but The Big Lebowski (1998), The Dark Knight (2008), and (to take a much less high class-example) The Room (2003) certainly do. (And, parenthetically here, I would note that this was the implicit argument of Inception [2010], where all the dreams in the central episodes of that film seem to be collages of images and plot-business cribbed from other films, like Fred Astaire's ceiling dance from Royal Wedding [1951] in the topsy-turvy hallway fight scenes, like the ski scenes lifted directly from the George Lazenby James Bond film, On Her Majesty's Secret Service [1969], and like the 2001: A Space Odyssey [1968] echoes in the father-son scenes in the mountain castle in the same part of that film—which is a long roundabout way of saying even our popular films take it for granted at this point that movie myths and images have colonized our dreams lives and unconsciousnesses.)

At the very least, for people who work on cultural studies since the 1950s, the interpretation of pop cultural objects as instances of modern myths has long been a working assumption we can credibly make, insofar as these objects do seem to implicitly organize our respective places in the world and how we comport ourselves in those places. In a nutshell, despite H.D.'s assertions to the contrary, perhaps our unconsciousness today is more in thrall to the mass culture industry and (specifically) to things like the movies and video games than it is to Homer's Iliad or to Sophocles' Oedipus Rex. Extrapolating from this situation, then, we ought to be on the lookout for movie citations in the sequence that H.D. herself picks out from Borderline because such citations are perhaps the more urgent bits and pieces of allusiveness in the film for those of us interpreters and readers reviewing it today. As it happens, such citations prove to be quickly enough discernible.

To refresh your memories a little, here's the entrance of Pete and Adah into the sublime Swiss scenery:

https://youtu.be/Zn_yOmMki_g

Beyond affinities of their mountaintop settings, what these two sequences draw out is the degree to which Borderline's scene plays off of the ludicrously happy-ending of Secrets of a Soul, in which a successful series of sessions of psychoanalytic therapy allows

the protagonist husband to overtake the hill and lift his progeny to the heavens Lion King-like. Not the mythic and transhistorical demiurgic forces so much as the hyperbolic ending of a recent German art film seems to be the organizing allusion here, such that Secrets of the Soul's final orgiastic hymn to the husband's safely secured reproductive futurity becomes the occasion for Borderline's comparable orgiastic hymn to Pete's communion with Adah and nature.

The implication, then, is that Pete and Adah don't need psychoanalysis to achieve this heightened sensory and affective state because their close mythic communion with the world around them when the interfering ways of society are removed apparently gives them access to such states always already. Alternatively, everyone who cannot innately access such mythic relationships to the world does need psychoanalysis to recover this lost condition. Looming behind this scene from Borderline, then, is not so much an African creation myth as a successfully carried-out psychological analysis.

Okay, to return to Tribute to Freud more directly: for all her possible pretension and mysticism, H.D. is still yet able to evince some gallows humor at the expense of herself and her worldview, a feature of the text that gets activated quite early in the memoir. The passage I have in mind here takes place on pages 11 to 12, when Freud finally receives some gardenias from H.D., only to be slightly confused by the handwriting on the note accompanying them. The flowers and note, you all will remember, have been sent by her to Freud in celebration of the safe arrival of his relics from the continent to his home-in-exile in London.

> But in imagination at least, in the mist of a late afternoon, I could still continue a quest, a search. There might be gardenias somewhere. I found them in a West End florist's and scribbled on a card, "To greet the return of the Gods." The gardenias reached the professor. I have his letter.
>
> *20 Maresfield Gardens,*
> *London, N.W. 3*
> *Nov. 28th, 1938*
>
> *Dear H.D.,*
>
> *I got today some flowers. By chance or intention they are my favourite flowers, those I most admire. some words "to greet the return of the Gods' (other people read: Goods). No name. I suspect you to be responsible for the*

gift. If I have guessed right don't answer but accept my hearty thanks for so charming a gesture. In any case,

affectionately yours,
Sigm. Freud

I only saw the Professor once more. It was summer again. French windows opened on a pleasant stretch of lawn. The Gods or the Goods were suitably arranged on ordered shelves. I was not alone with the Professor. He sat quiet, a little wistful it seemed, withdrawn. I was afraid then, as I had often been afraid, of impinging, disturbing his detachment, of draining his vitality. I had no choice in the matter, anyway. There were others present and the conversation was carried on in an ordered, conventional manner. Like the Gods or the Goods, we were seated in a pleasant circle; a conventionally correct yet superficially sustained ordered hospitality prevailed. There was a sense of outer security, at least no words were speaken to recall a devastatingly near past or to evoke an equivocal future. I was in Switzerland when soon after the announcement of a World at War the official London news bulletin announced that Dr. Sigmund Freud, who had opened up the field of the knowledge of the unconscious mind, the innovator or founder of the science of psychoanalysis, was dead. (11-12)

Here we have a somewhat self-satirizing view of just how much H.D.'s mytho-poetic worldview can potentially get mixed up with misprision or misinterpretation. That is to say, it is not always clear where a credible act of mythic pattern recognition shades off into a comical act of misunderstanding, where the putative divinity of human experience ends up getting confused with something that is (at bottom) just a material good, just a

commodity, as it were, seemingly unredeemable by any spiritual force or breath. When is a good just a good and not a good and a god?, we can see Freud (and with him, H.D.) indirectly asking us here, and the answer seems to be, properly speaking, never. A good is never just a good without also being a god at one and the same time, according to H.D. To insist that Freud's relics are either goods or gods is to risk giving up access to a deeper, more significant mode of organizing human experience.

As she says on page 12, describing her last visit to Freud in London, separating the transcendent meaningfulness of gods from the arbitrary market logics of mere goods means reducing human encounters to empty conventions and falsely hospitable surfaces: "Like the Gods or the Goods, we were seated in a pleasant circle; a conventionally correct yet superficially sustained ordered hospitality prevailed. There was a sense of outer security, at least no words were spoken to recall a devastatingly near past or to evoke an equivocal future." With no gods in goods and with no goods in gods, human relationships hollow out into mere conventions, into rank superficiality and a tenuously maintained sense of hospitality that can do nothing to prevent the onset of new World Wars and Holocausts, according to H.D. In other words, according to the fantasy and anxiety being articulated here, we need a transhistorical metaphysical project of sorts to help us better orient and manage the confusions and terrors of everyday life in the interwar period, for without the compensatory structures of such a project and such a fantasy, there is nothing for an anti-fascist pacifist such as herself to fall back on in the face of unfolding historical events in the 1930s. If H.D. seems to rather solemnly articulate the significance of her mytho-poetic method, then that is because the stakes could not be higher, as those of us who are all familiar with what came of World War II and of German Nationalist Socialism ought to know too well.

The other thing whose salience I need to bring out a bit more is the degree to which H.D.'s compositional methods of mythic pattern recognition are, in many respects, simply more extreme versions of a widely-employed modernist writing practice that received one of its canonical expressions in T.S. Eliot's 1923 essay, "Ulysses, Order, and Myth." That is to say, if H.D.'s mytho-poetic methods are situated in a tragic set of national and world-historical narratives, then those same methods are no less circumscribed by a specifiable set of literary historical narratives—to wit, those of literary modernism itself. In his essay on Joyce's second novel, released the previous year in limited edition book form, Eliot elaborates upon the mythic referents subtending the various banal everyday doings of Stephen Dedalus, Leopold Bloom, and Molly Bloom on June 16, 1904 in Dublin, which is made to encompass the entire classical Mediterranean cosmos in Homer's The Odyssey. For those of you who may not be familiar with Ulysses [1922], in that text Joyce patterns the characters, events, themes, and images that take place in one ho-hum day after the characters, events, themes, and images that take place in Homer's epic.

To take some obvious examples: Stephen Dedalus from A Portrait of the Artist as a Young Man is Joyce's Telemachus, spiritual (if not actual) son to the Jewish Dubliner, Leopold Bloom, Joyce's Odysseus or (if you prefer Roman names instead of Greek ones, Joyce's Ulysses), whose wife, Molly, is Joyce's not-so-faithful Penelope (perhaps the most consequential "event" that takes place on June 16, 1904 is that Molly, unlike Penelope in Homer's epic, cheats on her Ulysses in their home). Moreover, the book is famously divided up into eighteen un-titled episodes patterned after sections from The Odyssey itself. Thus, just as Odysseus finds himself at one point in The Odyssey facing the threats to his life posed by a human-eating giant, the Cyclops Polyphemus, so too Leopold Bloom finds himself physically threatened for being a Jew in a pub by an extremely tall and athletic Irishman with one-eye in the twelfth episode of Ulysses. I could go on with drawing out these and other parallels, but I think you all get the point.

So, in a nutshell, it is to this seemingly structural (and, it ought to be emphasized, it is to this satirical and ironic) use of ancient mythical figures, narratives, and texts that Eliot appeals in his essay as an innovative way of organizing modernist poetry and prose following Joyce. Eliot, in other words, is making a strong case in this essay for other modernist writers and poets to start using myths in precisely the same structural, satirical, and ironic way that he sees Joyce's Ulysses as working. That is to say, other modernists are not supposed to write novelizations of ancient Greek epics; instead, they are to take the drab banality of everyday present-day reality and then to superimpose tropes, images, and figures from ancient texts and myths over or beneath them.

To make this argument, he starts by asserting that he and the person he is addressing his essay primarily to (Richard Aldington, a member of the Imagist poets centered briefly around Ezra Pound in the previous decade and H.D.'s ex-husband as it happens, so my forcing of this essay upon your attentions is also partly biographically motivated) are agreed on what constitutes literary value. Value, it is commonly held by them both, is said to reside in the classical. Where Eliot and Aldington are said to meaningfully differ is in how a writer ought to go about achieving or realizing this value:

> "We are agreed as to what we want, but not as to how to get it, or as to what contemporary writing exhibits a tendency in that direction. We agree, I hope, that "classicism" is not an alternative to "romanticism," as of political parties, Conservative and Liberal, Republican and Democrat, on a "turn-the-rascals-out" platform. It is a goal toward which all good literature strives, so far as it is good, according to the possibilities of its place and time. One can be "classical," in a sense, by turning away from nine-tenths of the mater-ial which lies at hand and selecting only mummified stuff from a museum—like some contemporary writers, about whom one could say some nasty things in this connection, if it were worth while (Mr. [Richard] Aldington is not one of them). Or one can be classical in tendency by doing the best one can with the material at hand. The confusion springs from the fact that the term is applied to literature and to the whole complex of interests and modes of behaviour and society of which literature is a part; and it has not the same bearing in both applications. It is much easier to be a classicist in literary criticism than in creative art—because in criticism you are responsible only for what you want, and in creation you are responsible for what you can do with material which you must simply accept. And in this material I include the emotions and feelings of the writer himself, which, for that writer, are simply material which he must accept—not virtues to be enlarged or vices to be diminished. The question, then, about Mr. Joyce, is: how much living material does he deal with, and how does he deal with it: deal with, not as a legislator or exhorter, but as an artist?"

What we have here, then, are two opposed mythic or classical methods, one credibly available to literary critics and the other plausibly usable by creative writers, and never in the middle shall the twain meet according to Eliot because being a classicist or a classically formed literary scholar permits one to flee from the vile or objectionable parts of present-day reality into an artificially celebrated and preserved classical past. That is to say, as a passive receiver of culture and literature, the classical literary critic can approach both culture and literature as one would a buffet, picking and choosing only those things most appetizing to him and her, and if he or she happens to be a properly classical literary critic when it comes to taste, then he or she will likely draw the overwhelming majority of his or her objects from antiquity, thereby disregarding much of potential value in the present.

As I have had occasion to mention throughout this quarter, for many English-language writers of high modernism in the teens and twenties (e.g., Eliot, Pound, D.H. Lawrence, Wyndham Lewis, etc.) early-twentieth-century modernity and the rise of mass cultures were an unqualified "bad" thing that one (as a writer) had to resist by separating out

what one did (one's poems, one's novels, one's essays, one's fiction) from all the other claptrap books and textual commodities circulating among and being aimed at the degraded and degrading masses. In this view, then, for Eliot the insistence on the unquestionable value of classical or mythical forms and archetypes was a way of similarly resisting all the confusions and depredations of contemporary writing and culture. As this paragraph makes very clear, Eliot is taking for granted that any competent literary critic of the 1920s agrees that classical texts are the measure of modern art. That, he says, is not the problem he has with H.D.'s ex-husband's negative evaluation of Ulysses.

What ought to interest us here, therefore, is the fact that Eliot insists that there is a bad way and a good way of invoking classical archetypes, and the bad way seems to involve using mythical narratives and figures as a way of escaping from history and modernity. According to Eliot, the use of classical or mythical forms to avoid confronting present-day realities is an inescapably flawed way of invoking such forms. Instead, for Eliot, classical myths ought to be a way of processing and organizing contemporary experiences, be they howsoever individual or social. Not as a flight-from but as a direct altercation-with modernity is the function to be served by myths for modernist novelists and poets: "It is much easier to be a classicist in literary criticism than in creative art—because in criticism you are responsible only for what you want, and in creation you are responsible for what you can do with material which you must simply accept." You cannot legitimately ignore the repugnant aspects of present-day life by escaping into Homer, Sophocles, or Virgil, in other words. If you use Homer, Sophocles, and Virgil at all, then you need to use them to help you compositionally manage or process present-day events and experiences, to relativize those events and experiences with respect to human kind's collective past, to the "classics" of human culture, as it were.

It is in this sense of relativism, therefore, that Eliot goes on to accredit Joyce's novel with all the force of a major scientific discovery:

> "It is here that Mr. Joyce's parallel use of the Odyssey has a great importance. It has the importance of a scientific discovery. No one else has built a novel upon such a foundation before: it has never before been necessary. I am not begging the question in calling Ulysses a "novel"; and if you call it an epic it will not matter. If it is not a novel, that is simply because the novel is a form which will no longer serve; it is because the novel, instead of being a form, was simply the expression of an age which had not sufficiently lost all form to feel the need of something stricter. Mr. Joyce has written one novel—the Portrait; Mr. Wyndham Lewis has written one novel—Tarr. I do not suppose that either of them will ever write another "novel." The novel ended with Flaubert and with James. It is, I think, because Mr. Joyce and Mr. Lewis, being "in advance" of their time, felt a conscious or probably unconscious dissatisfaction with the form, that their novels are more formless than those of a dozen clever writers who are unaware of its obsolescence."

The novel, we are told here, is an art-form whose sell-by date has come and gone, and if the cutting-edge "novels" of Joyce and Lewis seem to present-day readers to be disorienting and unshapely messes, then that is because the present age demands that new prose forms develop that are capable of less artificially expressing the anxieties, desires, beliefs, and aspirations of the times, of the bad new days, not the good old ones. What Tarr and Ulysses presumably anticipate, then, is the discovery of new forms, of new epics that the novel-as-a-nineteenth-century-form can yet hope to become or be, even though it itself has not yet become that new thing or form. The novel-as-a-form cannot adequately express the present, Eliot argues, at least not on its own. Nineteenth-century realism, he contends, needs the supplement of Joyce's mythic method:

> "In using the myth, in manipulating a continuous parallel between contemporaneity and antiquity, Mr. Joyce is pursuing a method which others must pursue after him. They will

> not be imitators, any more than the scientist who uses the discoveries of an Einstein in pursuing his own, independent, further investigations. It is simply a way of controlling, of ordering, of giving a shape and a significance to the immense panorama of futility and anarchy which is contemporary history. It is a method already adumbrated by Mr. Yeats, and of the need for which I believe Mr. Yeats to have been the first contemporary to be conscious. It is a method for which the horoscope is auspicious. Psychology (such as it is, and whether our reaction to it be comic or serious), ethnology, and The Golden Bough [1890-1915] have concurred to make possible what was impossible even a few years ago. Instead of narrative method, we may now use the mythical method. It is, I seriously believe, a step toward making the modern world possible for art, toward that order and form which Mr. Aldington so earnestly desires. And only those who have won their own discipline in secret and without aid, in a world which offers very little assistance to that end, can be of any use in furthering this advance."

The key sentences here are "It is simply a way of controlling, of ordering, of giving a shape and a significance to the immense panorama of futility and anarchy which is contemporary history" and "Psychology (such as it is, and whether our reaction to it be comic or serious), ethnology, and The Golden Bough have concurred to make possible what was impossible even a few years ago. Instead of narrative method, we may now use the mythical method." In a nutshell, Eliot's obituary for the novel is really an obituary for narrative as such, for stories with beginnings, middles, and ends, roughly in that order. At the very least, a narrative presupposes that one could (if one put in enough effort) take a text and re-organize it chronologically.

What Eliot argues here, however, in his manifesto-like claims for "the mythical method" is that narrative as such is an altogether insufficient way of confronting modernity in the early twentieth century. One certainly could take Ulysses apart and chronologically re-order all its memories and reveries in terms of "real" unfolding events, but in doing so one would have added nothing to that book—in fact, one would have actively subtracted from its merits and values (and parenthetically, I would note here that a lot of the early literary criticism on Ulysses and later Finnegans Wake [1939] wasn't properly critical but merely descriptive—it merely tried to explain to readers what was supposed to be actually happening beneath or behind the densely layered and mythically suggestive verbal surface and its representations of interiority in those two books).

For Eliot, then, to return to claims in "Ulysses, Order, and Myth," experience at this time in Europe and in America simply was not breaking down into stories. In restricting itself to the events that happen over the course of a rather insignificant day in the lives of the Dubliners it represents, Joyce's Ulysses after all suggested that the overarching story designs of comic or tragic or sentimental or realistic emplotment were dead dogs, were of no use in adequately confronting the strange shapes into which early-twentieth-century modernity was twisting social and personal experience. No narrative, in other words, could hope to encompass or represent the world it purports to encompass or represent anymore. Modernity has become too chaotic to be tidily presented in terms of beginnings, middles, and ends, whatever the order imposed on such things.

Yet for all this disenchantment with narrative as such, Eliot is not saying that all cutting-edge writing from here-on-out is an anarchic or futile free-for-all of a little bit of this mixed with a little bit of that. "Ulysses, Order, and Myth," after all, in its very title cues us to be on the lookout for order as an organizing desire for Eliot and other modernist writers who would follow the supposed example he sees in Joyce's prose. Just because modernity was shaping up into a shapeless mess didn't mean that creative writers could legitimately use that shapelessness as an excuse to make formless novels and poems. Instead, according to Eliot, Joyce's "mythical method" offers such writers the means with which to meaningfully organize the confusions and degradations of modern experience

in a way that relates that experience not to a cookie-cutter narrative structure but rather to a variety of archetypal experiences shared by all humans across history and against which modern experience itself could be credibly measured, compared, and judged.

As Eliot points out furthermore in this final paragraph, such a method is no isolated literary thing: psychology, ethnology, and the comparative study of religions and mythologies all provide contemporary and interdisciplinary warrants for our approaching modernity in a comparative frame-of-mind. For Eliot, a key text to consider in this regard is James Frazier's massive twelve-volume mythological and religious study, The Golden Bough, in which Frazier attempted to reduce all mythologies and the historical development of religious practices in the world to a core set of shared beliefs. According to Frazier, a central pattern or structure suggested or covered over by all these world mythologies and religions is that of fertility cults worshipping and then sacrificing a sacred king. This, for Frazier, is an important kernel of all mythological experience and religious ritual, and Eliot's most famous poem, The Waste Land (1922), is itself a tour of a dessicated, vulgar, arid, and infertile 1920s London landscape that takes this mythological essence as its structuring guide, thus making this poem a modernist myth or a modernist religious expression calling for in its own dense and ironic way a sacrificial renewal that could possibly right the world and change the interwar waste land into a fertile plain again.

In a nutshell, then, H.D.'s mysterious reverence for antiquity and its archetypal patterns was no predilection peculiar to her. We have a number of other important English-language male modernist writers themselves persuasively embodying and/or invoking the utility of such patterns and forms to make their own very difficult and strangely organized works of art. As I have intimated throughout this lecture, however, what makes H.D.'s mytho-poetic method somewhat singular as compared to Eliot's essay is the degree to which that method extends beyond the page and into life. At the end of the day, Eliot is not claiming in "Ulysses, Order, and Myth" that human everyday experience really does get mediated by mythical archetypes. His problem in this essay, in other words, is not so much how to live as it is how to write well, how to write a good poem, how to create a cutting-edge novel or play in a social and cultural milieu that seems positively inimical to art as such. To some extent, such compositional issues and concerns are on H.D.'s plate as well in Tribute to Freud, but these issues and concerns are merely a subset of a much wider-ranging group of problems that pertain to the problem of life itself, of living in, with, and through the traumas of early twentieth-century experience, from one World War to the next and everything else in between. Again, if Eliot is interested in how the "mythic method" will help him and other modernists to write in the interwar period, H.D. is concerned above all else with how such a method will help her to live unreconciled to the violent and chaotic experiences that Western modernity was producing in the early decades of the twentieth century.

Therefore, if there is an intertextual model for H.D.'s life and writing practice of mythic pattern recognition, then that model derives as much from Freudian psychoanalysis as it does from Eliotic poetics. After all, if you know nothing else about Freudian psychoanalysis, then surely you all are familiar in a sort of pop cultural kind of way with the Oedipus Complex, according to which all the affections and hostilities evinced by all children everywhere always towards their parents are incredibly said by Freud to hew closely to the archetypal patterns described in Sophocles' Oedipus Rex, in which Oedipus inadvertently kills his father, marries and has children by his mother, and threatens the security and prosperity of the Theban state with these crimes that are simultaneously familial and civic in scope. What you may not know about the Oedipus Complex is that Freud's empirical bases for it are startlingly frail: though it is considered by him to play a

foundational role in the structuring of all human personality and desire, Freud ascribes explanatory power to the Oedipus Complex not because of extensive clinical research and evidence (most of his research and evidence derives in any case from a few abnormal subjects and from scattered allusions to his own self-analysis); instead, his main piece of evidence is the Sophoclean tragedy itself.

In other words, Freud claims that the Oedipus Complex is a universal feature of human personality development because Oedipus Rex is an ancient play that transcends history in its capacity to still effectively move modern audiences. What we have here then is a recapitulation of Miller's obscene classics and H.D.'s mythic classics because what is said to make the Oedipus Complex a real feature or dimension of human interiority and childhood development is the capacity of Sophocles' classic to persist throughout time as a moving work of art. The fact that Oedipus Rex can still dramatically affect early twentieth-century audiences is understood by Freud as all the proof he really needs in arguing for the secretly harbored oedipal urges hidden deep within all human beings. Or as Freud himself puts it in The Interpretation of Dreams (1899), "[Oedipus'] destiny moves us only because it might have been ours—because the oracle laid the same curse upon us before our birth as upon him. It is the fate of all of us, perhaps, to direct our first sexual impulse towards our mother and our first hatred and our first murderous wish against our father. Our dreams convince us that that is so"[ii]

Now my point in offering you all this gloss on the Oedipus Complex is not to take Freud to task tsk-tsk-ingly for his unduly gendered reading here nor is it my place to show him up as being obviously wrong on "scientific" grounds. I am, to be quite frank, uninterested in whether the Oedipus Complex does or does not have the sorts of universal and transhistorical explanatory power that he empathically describes it as having when it comes to human personality development. Instead, what I am most struck by here, and what I would have you all graphically struck by as well, is the degree to which Freud's work on the Oedipus Complex is, itself, a rather startling example of what H.D. means by mythic pattern recognition, of seeing and interpreting everyday life in terms of the shapes and forms handed down to us by millennia upon millennia of human culture. In other words, I am trying to make especially salient to you all

(1) the wider cultural affinities that H.D.'s project of mythic pattern recognition had both with other writers and with other disciplines and

(2) the deeper implications of H.D.'s desire to be psychoanalyzed by Freud himself, with whom she explicitly forged an imagined affiliation based around their respective preoccupations with the explanatory powers of mythical images, characters, and situations in daily life.

Or, to use the words that H.D. herself invokes in her journal entries in the "Advent" section of Tribute to Freud, "The Professor said that we two met in our love of antiquity. He said his little statues and images helped stabilize the evanescent idea, or keep it from escaping altogether" (175).

I think it can be plausibly claimed that this admission of Freud's which H.D. records in her journal offers us not only some clues for figuring out why H.D. was in analysis in the first place but also for determining what it is she hoped to get out of it. At a fundamental level, Freud's claims here seem to be that antiquity and its enduring myths provide a much needed stabilizing force to the unduly ephemeral qualities of contemporary cultural, literary, and psychological production. That is to say, antiquity's mythological traces are a means of preserving one's own work against the looming immediate threats of

obsolescence and unfashionability—mythical pattern recognition is, in a word, a way of protecting the meaning of one's own work against the seeming meaninglessness of contemporary mass life in the West, overrun as it then was with developing culture industries, insurrectionary mass politics, World Wars, fascist states, and racial and ethnic genocidal programs.

Keeping this in mind, then, we ought to carefully re-read an account that H.D. gives of her free-associations in Tribute to Freud:

> "We touched lightly on some of the more abstruse transcendental problems, it is true, but we related them to the familiar family-complex. Tendencies of thought and imagination, however, were not cut away, were not pruned even. My imagination wandered at will; my dreams were revealing, and many of them drew on classical or Biblical symbolism. Thoughts were things, to be collected, collated, analyzed, shelved, or resolved. Fragmentary ideas, apparently unrelated, were often found to be part of a special layer or stratum of thought and memory, therefore to belong together; these were sometimes skillfully pieced together like the exquisite Greek tear-jars and iridescent glass bowls and vases that gleamed in the dusk from the shelves of the cabinet that faced me where I stretched, propped up on the couch in the room in Berggase 19, Wien IX. The dead were living in so far as they lived in memory or were recalled in dream. (13-14)"

In a nutshell, what this passages seems to be claiming is that H.D.'s impulses in being psychoanalyzed by Freud have to do with her translating or transforming the uncollected fragments of her interior life into relics—that is to say, her project in these sessions and in writing Tribute to Freud itself involves her concerted attempt to redeem the junk associations of her mind into meaningful or mythically significant artifacts, like the much-remarked upon artifacts to be found upon Freud's desk itself or (as described in this passage) on the shelves of the cabinet facing her on Freud's couch. Part exercise in waste management, part attempt to further hone the implications and connotations of her mythic pattern recognitions, H.D.'s analyses with Freud not only follow from their mutual interest in antiquity but also lead back to that same antiquity, where she hopes to discern more clearly the vague foreshadowings and transhistorical structures of the world she and he fitfully inhabit. You all will have noted, after all, that in the passage we just read, H.D. lightly dismisses Freud's obsession with "the familiar family-complex" and emphasizes instead the mythic impulses subtending his work—not the Oedipus Complex but rather the mythic complexes are where the action is at for H.D. in her psychobiography.

Before I end today's lecture by pointing out some of the ways in which H.D. goes on to transform Freud's work, I would like to make a brief (and, given our topic, an appropriate) detour back to the beginning of class, when I mentioned that H.D.'s approach to time is an estranging one—that is to say, in Tribute to Freud time does not progress linearly but rather in a jagged set of overlapping and overlaid associations in which relationships of cause-and-effect or of one-thing-after-another appear to break down altogether. I would like now to sketch in an important psychoanalytic concept that might help us to re-approach this seemingly counterintuitive representation of temporality, not least of all for the light it might shed on it.

This concept in Freud's German is called Nachträglichkeit, which tends to get (rather clumsily) translated as "deferred action," though the original German is more evocative than that rather vague pair of words. Träglichkeit comes from the German verb tragen, meaning (among other things) "to carry," "to sustain," "be bear," and "to drag." Thus, with the preposition nach, meaning "after," what we have in this suggestive word Nachträghlichkeit is not a deferred action so much as a "carrying after" or a "sustaining

after" or a "bearing after" or a "dragging after." This is the word that Freud uses when he refers to mental relationships to time and temporality that are marked by a structure in which the present creates the meaning of the past rather than the other way round.

The paradigmatic and perhaps the most famous example of Freudian Nachträghlichkeit ought to bring this structure out for us in a fairly clear-cut way. In Freud's analysis and case-history of the "Wolf-man," the patient (that is, the "Wolf-man" himself) was troubled by a reoccurring dream he was having in which he saw a pack of wolves sitting in a tree (this is where his nickname comes from, not—spoiler alert—from his ability to change into a wolf during full moons: apologies to all the Larry Talbot fans out there). After a long set of exhaustive analysis sessions, he and Freud came to the conclusion that the dream was covering up a repressed memory of the patient's in which he once saw his parents having sex doggy-style. Whether this repressed memory was really a memory or an imaginative vision posing as a memory never conclusively got determined upon by the patient, leading Freud to decide that the "doggy-style" memory was both a repressed memory and a fantasy pretending to be a repressed memory. In other words, the "Wolf-man" certainly saw something—something, whatever it was, was being repressed in the "Wolf-man's" dreams—but (and here's the important thing) whatever that something may have ended up being really, it nevertheless took place and got repressed in the patient's memory before it meant anything to him.

At a brass-tacks level, therefore, the meaning of this traumatic event did not acquire either its meaning or its traumatic force until after the patient entered adulthood, until after the patient developed enough emotionally, physically, and mentally to discern and decipher its meaning or its traumatic potentials. According to Nachträghlichkeit, then, meaning does not come from the past, from past events that inherently contain meaning like a water bottle holds water; instead, meaning comes from the present as it reviews, repeats, stages, and remembers the past. Meaningful events from our past, in other words, do not happen in the past, they happen in the present (the past only becomes an event in a present moment that retroactively causes that past to become event-like, in a movement much like of the name of Nachträghlichkeit itself). Far from the past causing the present, it is, in fact, the present that drags the past after it. The present meaning of the past, therefore, is a long-drawn-out and ever-unfolding process of selection, of sorting and collating fragmentary bits of memory that may or may not be meaningful. Or, to use the words that H.D. herself uses on page 9 of Tribute to Freud, here's how Nachträghlichkeit works: "It was not that [Freud] conjured up the past and invoked the future. It was a present that was in the past or a past that was in the future." It is a present that assigns meaning to the past or a past whose meaninglessness gets redeemed in some future meaning-making moment.

I want to close today's lecture by swerving from the course I've been tentatively mapping out for the last few minutes by bringing to your attention the ways in which H.D.'s Tribute to Freud manages both to show gratitude for and to positively value Freud's contributions to psychological research and to mental health in the interwar years while nevertheless demurring in some striking ways. What I mean by that is this: though quite explicit in expressing its desires to draw out the affiliations and affinities between H.D.'s mythic pattern recognitions and Freudian psychoanalysis, Tribute to Freud nevertheless resists taking on all of Freud's concepts and terms unreflectively. In fact the very word resist or resistance is one such concept and term that Freud uses in his writing to refer to anything in the actions and words of an analysand that obstructs analysis, that obstructs the analysand from gaining access to his or her unconscious. In H.D.'s journal, she admits at one point that Freud accused her of exhibiting signs of such resistance: "Sigmund Freud

said at our next session that he saw 'from signs' that I did not want to be analyzed" (139). At another point she records the following:

> "The Professor asked me if I had ever wanted to go on the stage. He said he felt I narrated these incidents so dramatically, as if I had "acted them out" or "prepared" before coming to him. I told the Professor how I loved "dressing up," but most children do. There were some old stage properties in our first home, left to my mother by a retired prima donna who had taught singing at the old school where my grandfather was. The Professor said he felt some sort of "resistance." (184)"

This last excerpt gets to crux of the matter of H.D.'s resistance to analysis because what we have elaborated throughout "Writing on the Wall" and "Advent" is not so much a desire to achieve psychic health by plumbing H.D.'s unconscious depths as we do a desire on her part to sharpen or hone her abilities as a poet and her method of mythic pattern recognition. Paradigmatically, analysis sessions are supposed to be staging grounds for memory. That is to say, in analysis, the analysand unconsciously projects element of his or her mental life onto external people and objects, and a big part of analysis is concerned with staging these projections in an unconsciously carried-out performance of sorts until the analyst can bring meaningful dimensions of these performances to the conscious attention of the analysand.

This is another big claim of Freudian psychoanalysis: what we repress in our memory, what gets buried in our unconscious, what we can't recollect we are doomed to express in our encounters with people: what we can't remember, we performatively enact in our intersubjective relationships, and part of the function of analysis is to provide a screen of sorts for these projections and displacements. One particular type of projection of note here is that of transference, which refers to the projections that occur in analysis sessions themselves, to the process by which unconscious wishes get actualized in the presence of the analyst. Often these transferences have to do with repressed material concerning events in one's childhood, meaning a lot the process of transference in analysis has to do with the analyst taking on the roles of one or both parents at different times (and Freud, you all will remember, even cops to his discomfort in playing mother in these things to H.D. at one point). Finally, it ought to be noted that to the degree that Freudian psychoanalysis provides a cure to its patients, that cure depends upon the patient unconsciously establishing transference with his or her analyst, acting it out, recognizing it as such, interpreting it with the analyst, and resolving it.

What is interesting to note about the passage I just read, however, is the fact that H.D. is treating the inherent (if nonetheless unconscious) performativity of transference too much like an opportunity to perform for Freud. She is too deliberate, too conscious, too aware of what she's doing in their sessions together for analysis to work. In far too elaborately staging a scene of transference, she is effectively resisting it, she is effectively resisting her own analysis and its potential psychic cure as well. She is too dramatic, too prepared, too performative in her approach to her first sessions with Freud, and in H.D.'s journals she admits to this fact quite explicitly: as she says (again, very Kit-like) on page 139, "How can I tell him of my constant pre-vision of disaster? It is better to have an unsuccessful or 'delayed' analysis than to bring my actual terror of the lurking Nazi menace into the open."

Remarkably, H.D. interprets her own unconscious here socially: her psyche is a matter of political critique and divination, as it were. In other words, what H.D.'s resistance indexes here is Freud's own resistance to her re-visioning of psychoanalysis as a tool-kit for prophetic interpretation and poetic creation. On page 173, H.D. records the following exchange with Freud, in which Freud himself refuses to interpret H.D.'s projections,

symptoms, and images prophetically or poetically: "The Professor repeated, 'You see, after all, you are a poet.' He dismissed my suggestion of some connection with the old mysteries, magic or second sight. But he came back to the Writing on the Wall. The drama, as he called it, he said held no secret from him; but the projected pictures, seen in daylight, puzzled him."

I want to close our discussion of Tribute to Freud by asking you all to consider closely Freud's puzzlement here ("but the projected pictures, seen in daylight, puzzled him"), for what is Freud's puzzlement based on if not H.D.'s poetic misappropriation of Freudian terminology to her own creative ends? In the Writing on the Wall experience, you all will remember, H.D. successively sees projected in lights the head and shoulders of a visored airman, a lamp, a tripod, a ladder, tiny flying people, winged Niké ascending this ladder, a sun, and an entrance of Niké into this sun. Instead of the expected displacement of elements of mental interiority onto an exterior world, as is said to happen when you ascribe wishes and desires you unconsciously possess onto a friend who does not possess those same wishes and desires—instead of this properly psychoanalytic relationship, H.D. poetically re-activates the word project, turning herself or her world into a magic lantern, into a movie projector casting images of light that she (with the collaborative encouragement of Bryher) can see. H.D.'s account refuses to tell us if she or if something in her circumambient environment itself projected these images, and contrary to psychoanalysis, she demands that this indecision remains a radical indeterminacy, for to settle for the expected Freudian explanation (according to which she must be the projector) is to give up the mystical or sacred experience that H.D.'s visionary poetics and practice mythic pattern recognition demand. Freud, for all his insight and innovations, is elaborating a dogma of sorts, a set of moves and vocabularies that were to be followed by psychoanalysts within certain circumscribable limits; yet what H.D. seems to want from the analyses described in Tribute to Freud is not a first-hand grasp on this dogma but rather a chance to stage her own scene of recognition as a poet in Freud's eyes, her own counter-scene of transference as it were.

After all, in H.D.'s telling of it, Freud seems to think that he is gently chiding H.D. when he calls her truly a poet, for in telling her as much he also insists that all her talk of mysteries, magic, and prophetic vision are hogwash and horsepucky. Yet H.D., true to form, refuses to take the de-sacralizing insult that Freud directs toward her at face value. His dismissal is an affirmation in the end, or at least that's how she re-casts it in her memoir, Tribute to Freud, and in her 1935 poem to Freud called "The Master," the seventh and eighth parts of which are on the second side of your handout, and which parts I will read now in closing so that H.D. can have the last word on this subject today.

Further Reading:

[i] H.D., ***Tribute to Freud*** (New York: New Directions,1974), 14. Further references provided parenthetically.

[ii] Sigmund Freud, ***The Interpretation of Dreams***, in The Standard Edition of the Complete Psychological Works (London: Vintage, 2001), 4:262.

TIMELINE

https://www.loc.gov/collections/sigmund-freud-papers/articles-and-essays/timeline/
{Link: Library of Congress}

A chronology of the key events in the life of Sigmund Freud (1856-1939), the founder of psychoanalysis.

Sigmund Freud (1856-1939)

1. 1856, May 6

Born Sigismund Schlomo Freud, Freiberg, Moravia

1886 copy of Freud's birth certificate. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

2. 1860

Moved with family to Vienna, Austria

Photograph of the Freyung, Vienna, Austria, between 1860 and 1890. Prints &

Photographs Division, Library of Congress, Washington, D.C. LC-USZ62-103409

3. 1873

Graduated summa cum laude, Leopoldstädter Kommunal-Real-und Obergymansium, Vienna, Austria

4. 1875

Changed first name to Sigmund

5. 1876-1882

Conducted research on the nervous system at Ernst Brücke's Institute of Physiology, Vienna, Austria

6. 1879-1880

Fulfilled compulsory military service

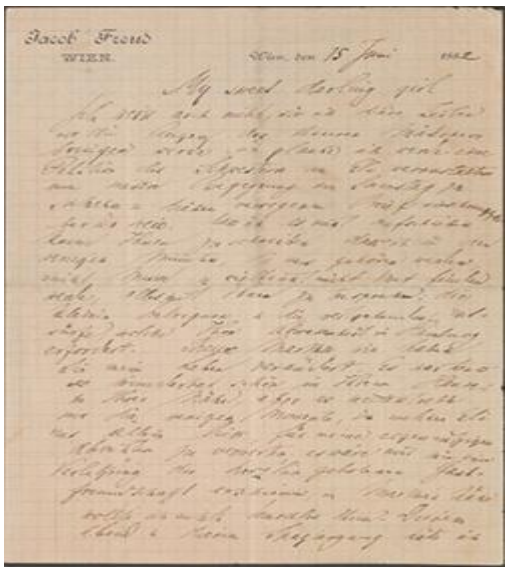
7. 1881

Doctor of medicine, University of Vienna, Vienna, Austria

8. 1882

Clinical assistant in Hermann Nothnagel's Department of Internal Medicine, General Hospital, Vienna, Austria

Met and became engaged to Martha Bernays



[Letter from Freud to Martha Bernays, 15 June 1882], written at the beginning of their courtship on his father's stationery. He addresses her in English: "My sweet darling girl."

9. 1883

Worked in Theodor Meynert's psychiatric clinic, General Hospital, Vienna, Austria

10. 1884

Joined Department of Nervous Diseases, General Hospital, Vienna, Austria

Began studying the effects and potential medical uses of cocaine

Beitrag zur Kenntniss der Cocawirkung.

[“Beitrag zur Kenntnis der Cocawirkung”] [“Contribution to the Knowledge of Cocaine”], 1885, inscribed by Freud to Josef Breuer. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

11. 1885

Appointed lecturer in neuropathology, University of Vienna, Vienna, Austria
Received grant to study neuropathology with Jean-Martin Charcot in Paris, France

Established private practice, Vienna, Austria
Married Martha Bernays

13. 1887

Began corresponding with Wilhelm Fliess

14. 1889

Traveled to Nancy, France, to study Hippolyte Bernheim's hypnotic techniques

15. 1891

Established residence and office at Bergasse 19, Vienna, Austria, where he would remain until 1938

Docent Dr. Sigm. Freud

beehrt sich anzuzeigen, dass er von Mitte September 1891 an

IX. Berggasse 19,

wohnen und daselbst von 5–7 Uhr (auch 8–9 Uhr Früh) ordiniren wird.

WIEN, Datum des Poststempels.

Announcement of new address, 1891. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

16. 1892

Treated "Elizabeth von R." (Ilona Weiss) in what Freud described as his first full length analysis of hysteria

17. 1895

Published with Josef Breuer *Studien über Hysterie* [*Studies in Hysteria*] (Leipzig: F. Deuticke. 269 pp.)

18. 1896

First used the term "psychoanalysis"

19. 1897

Began self-analysis

20. 1899-1900

Published *Die Traumdeutung* [*The Interpretation of Dreams*] (Leipzig: F. Deuticke. 371 pp.)

21. 1901

Published *Zur Psychopathologie des Alltagslebens* [*Psychology of Everyday Life*] (Berlin: S. Karger. 80 pp.)

22. 1902

Founded the Psychologische Mittwoch-Gesellschaft (renamed the Wiener Psychoanalytische Vereinigung in 1908)

Appointed Professor Extraordinarius, University of Vienna, Vienna, Austria

23. 1905

Published "Bruchstück einer Hysterie-Analyse" ("Dora" case study), *Monatsschrift für Psychiatrie und Neurologie,* 18:285-310

Published *Der Witz und seine Beziehung zum Unbewussten* [*Jokes and Their Relation to the Unconscious*] (Vienna: F. Deuticke. 205 pp.)

Published *Drei Abhandlungen zur Sexualtheorie* [*Three Contributions to the Sexual Theory*] (Leipzig: F. Deuticke. 83 pp.)

24. 1908

First International Congress of Psychoanalysis, Salzburg, Austria

Formal group portrait at the third international congress, Weimar, Germany, 1911. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

25. 1909

Lectured on psychoanalysis at Clark University, Worcester, Mass.

Published "Analyse der Phobie eines fünfjährigen Knaben" ("Little Hans" case study), *Jahrbuch für psychoanalytische und psychopathologische Forschungen,* 1:1-109

Published "Bemerkungen über einen Fall von Zwangsneurose" ("Rat Man" case study), *Jahrbuch für psychoanalytische und psychopathologische Forschungen,* 1:357-421

Postcard sent by Freud to his family, 21 August 1909, depicting the George Washington. Freud sailed on the steamship ocean liner to the United States where he delivered a series of lectures at Clark University. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

26. 1910

Published *über Psychoanalyse* [*The Origin and Development of Psychoanalysis*] (Vienna: F. Deuticke. 62 pp.)

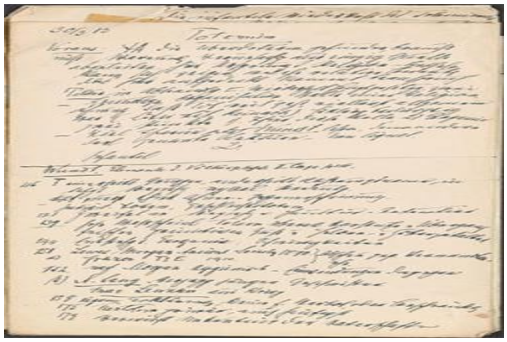
Founding of the International Psychoanalytical Association

27. 1912

Establishment of the "Committee," a group composed of Freud's closest associates including Karl Abraham, Sándor Ferenczi, Ernest Jones, Otto Rank, and Hanns Sachs who consulted regularly on issues relating to Freud and the psychoanalytic movement

28. 1913

Published *Totem und Tabu: einige übereinstimmungen im Seeleben der Wilden und der Neurotiker* [*Totem and Taboo*] (Leipzig: H. Heller. 149 pp.)



Notes on totemism, 1913. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

29. 1918

Published "Aus der Geschichte einer infantilen Neurose" ("Wolf-Man"case study), *Sammlung kleiner Schriften zur Neurosenlehre* IV (Vienna: F. Deuticke. 139 pp.)

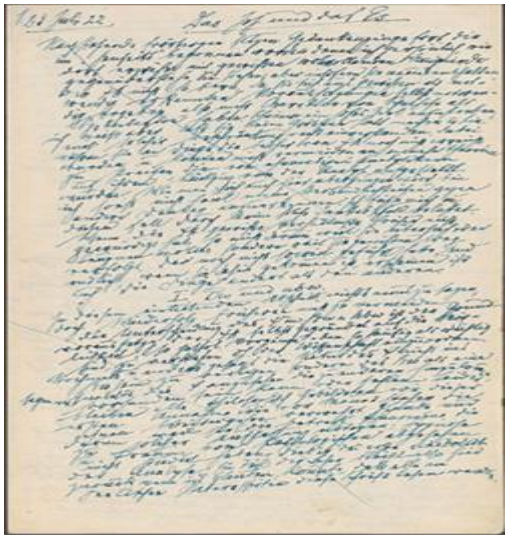
30. 1920

Published *Jenseits des Lustprinzips* [*Beyond the Pleasure Principle*] (Vienna: Internationaler Psychoanalytischer Verlag. 60 pp.)

31. 1923

Diagnosed with cancer of the jaw and palate

Published *Das Ich und das Es* [*The Ego and the Id*] (Vienna: Internationaler Psychoanalytischer Verlag. 77 pp.)



First page of a draft of *Das Ich und das Es*. The diagonal lines crossing out passages were made by Freud to mark his progress in producing a fair copy from the draft. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

32. 1930

Awarded the Goethe Prize by the city of Frankfurt, Germany

Published *Das Unbehagen in der Kultur* [*Civilization and Its Discontents*] (Vienna: Internationaler Psychoanalytischer Verlag. 136 pp.)

33. 1931

Bronze plaque erected by the city of Příbor, Czechoslovakia (formerly Freiberg, Moravia) at Freud's birthplace

34. 1933

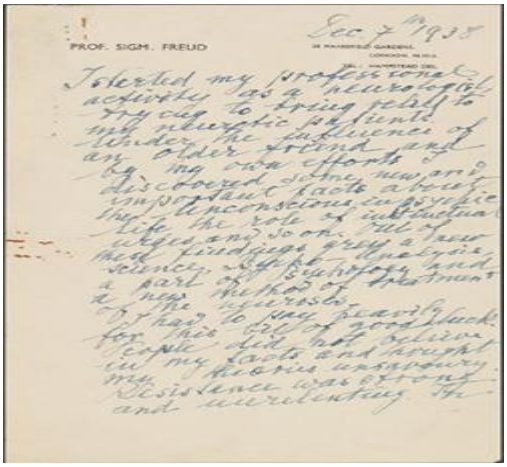
Published with Albert Einstein *Warum Krieg?* [*Why War?*] (Paris: International Institute of Intellectual Cooperation. 61 pp.)

Public burning of books by the Nazis on May 10 in Berlin, Germany; included were books by Freud.

On May 11, 1933, in his "Kürzeste Chronik" ["Short Chronicle"], Freud notes the burning of his books in Berlin. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

35. 1938

Left Vienna, Austria, and settled in London, England



Statement read over the British Broadcasting Corporation radio, 7 December 1938. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

36. 1939

Published *Der Mann Moses und die monotheistische Religion* [*Moses and Monotheism*] (Amsterdam: A. de Lange. 241 pp.)

Unpublished ink sketch of Michelangelo's *Moses* from an earlier work on Moses, "Der Moses des Michelangelo," 1914. Freud chose a different sketch for the printed version. Sigmund Freud Papers, Manuscript Division, Library of Congress, Washington, D.C.

37. 1939, Sept. 23

Died, London, England

(😊)(😊)(😊)(😊)(😊)

Home Movies and Other Films in the Sigmund Freud Papers at the Library of Congress

https://www.loc.gov/collections/sigmund-freud-papers/articles-and-essays/home-movies-and-other-films/

Housed in the Motion Picture, Broadcasting, and Recorded Sound Division and presented on the Library of Congress website are eleven Sigmund Freud "home movies" (ten titles) made between 1928 and 1939, the last decade or so of Freud's life. By 1928, Freud had already undergone several operations for cancer of the jaw and palate. Many of the films reveal the acute discomfort of the prosthesis he wore. Yet despite his failing health, the films also reveal Freud as man who still delighted in his family, grandchildren, dogs, visitors, and the beautiful natural surroundings of his summer retreats. Featured are quiet domestic scenes, large family celebrations, the arrival of guests, and the enjoyment of gardens. More ominously, the films also show a swastika-draped Vienna during May Day celebrations in May 1938 and Freud's arrival in Paris after fleeing Nazi-controlled Austria in June.

According to Anna Freud, who narrated clips from the home movies in the late 1970s, most of the films were made by American composer Mark Brunswick who was married to American psychoanalyst Ruth Mack Brunswick and by Princess Marie Bonaparte, a French psychoanalyst and Freud's analysand. The earliest films are in black and white. Some of the films made by Marie Bonaparte between 1937 and 1939 are in color. All together these films represent more than an hour of viewing.

The Freud home movies fall into three categories based on location.

The first category consists of films made during sojourns away from the Freud home in Vienna. The earliest is a film made in 1928 at Ernst Simmel's Sanatorium Schloss Tegel where Freud stayed while a new prosthesis was being made for him in Berlin. Other films were made during the Freud family's summer retreats. In 1929 and 1930 these took place respectively amid the breathtaking scenery of Schneewinkel in the Bavarian Alps and Lake Grundlsee in Austria. From 1931 to 1937 the family remained tethered to Vienna in the summers, renting villas in the suburbs which were chosen for the quality of their outdoor spaces and their proximity to medical care as Freud's health declined.

The second category consists of films made in the Freuds' home at Berggasse 19 in Vienna. Shot in the winter of 1937 by Marie Bonaparte, the films show the rooms where psychoanalysis evolved: the waiting room where Bonaparte and others would await appointments, Freud's consulting room, and his study that housed his desk and much of his antiquities collection. Also shown are Anna Freud's rooms and the home's kitchen,

dining room, and courtyard. The interior scenes are unfortunately poorly lit. Another of the Vienna films, shot in color, includes the street scenes of May Day celebrations in 1938 after the Anschluss. A child waves a swastika while swastika banners hang on buildings near the Freud home.

The final group of films records Freud's departure from Vienna and resettlement in London. These films, made by Marie Bonaparte, begin on the rooftop terrace of her home in Paris where Freud rested briefly before continuing onto London in June 1938. Other films show the Freud family in their new home at 20 Maresfield Gardens, capturing the quotidian moments of their transplanted lives. One of the last films of Freud is in his London Garden where family and friends gathered to celebrate what would be his last birthday in May 1939.

Also available online, in addition to the Freud home movies, is a film made and narrated by Sándor Lorand, a Hungarian psychoanalyst who immigrated to the United States in 1925. The film chronicles the Eleventh Congress of the International Psychoanalytical Association held in Oxford, England, in July 1929. Lorand introduces dozens of prominent psychoanalysts as they gathered for the congress.

List of Films

- [Sigmund Freud visits Simmel in Tegel--home movies]
- [Sigmund Freud--home movies]
- [Sigmund Freud and Anna and grandchildren in Grundlsee, 1930--home movies]
- [Sigmund Freud at Grundlsee, Austria and Pötzleinsdorf, Vienna, Austria--home movies]
- [Pötzleinsdorf, July 1932, Professor, with Prof. Löwy-- Sigmund Freud--home movies] / filmed by Mark Brunswick
- [Sigmund Freud, original film--home movies. No. 2]
- [La Bergasse, Vienna, hiver 1937--Sigmund Freud--home movies] / filmed by Marie Bonaparte
- [Le Professeur Freud de Vienne à Londres par Paris--Sigmund Freud--home movies] / filmed by Marie Bonaparte
- [Home movies from Freud Archives, 1938-1939--Sigmund Freud--home movies] / filmed by Marie Bonaparte
- [Home movies from Freud Archives, 1939--Sigmund Freud--home movies] / filmed by Marie Bonaparte
- The Eleventh Congress of the International Psycho-Analytical Association, Oxford, England, July, 1929 / photographed by Dr. Sándor Lorand

(😋)(😋)(😋)(😋)(😋)

Photographs
in the Sigmund Freud Papers at the
Library of Congress

https://www.loc.gov/collections/sigmund-freud-papers/articles-and-essays/photographs/

****

Nearly all of the photographs received as part of the Sigmund Freud Papers are housed in the Library's Prints & Photographs Division, and many images for which researchers have purchased copies are available online via the Prints & Photographs Online Catalog (PPOC). The collection contains more than a thousand photographs, several prints and drawings, and a copper printing plate. Photographs date between 1860 and 1980 and include portraits, both individual and group, as well as snapshots, of Sigmund Freud; his family members including his parents, siblings, wife (Martha Bernays), and children; his associates, among them A. A. Brill, Princess Marie Bonaparte, Sándor Ferenczi, C. G. Jung, and Arnold Zweig; his teachers; and others, including his patient, Fanny Moser. Many of the photographs depict Freud's residences in Vienna and London.

Sigmund Freud's sister Adolphine ("Dolfi") Freud as a young woman, photographed between 1882 and 1900. Born in 1862, she died in the Theresienstadt concentration camp in 1942.

One of three albums in the collection contains thirty photographs taken by Edmund Engelman in 1938 of rooms in Freud's Vienna apartment including his consulting room and study; Anna Freud's consulting room and study; and his collection of antiquities including figurines and busts. Also included are photographs of sculpture and portraits of Freud and events honoring him after his death, including those surrounding the Freud Centenary of 1956.

The visual materials from the Sigmund Freud Papers (also referred to in the Prints & Photographs Division as the "Sigmund Freud Collection") are organized and cataloged in LOTs (groups of related images):

- Portraits of Sigmund Freud, His Family and Associates (LOT 11831);
- Survey of collection of antiques and art objects at the Sigmund Freud Study at 20 Maresfield Gardens, London, 1961 (LOT 11832-A);
- Sexualsymbolik (LOT 11832-B);
- Sigmund Freud Albums (LOT 13992);
- Portraits and Other Images Related Sigmund Freud (LOT 13993); and
- Portrait of Sigmund Freud and print of the Vienna Psychoanalytic Institute building (LOT 13994).

Rights to many of the images in the Prints & Photographs Division collection may be restricted (see Sigmund Freud Collection rights statement).

by

Sigmund Freud

Sigmund Freud is thought of as founding father of psychoanalysis. Freud's books have been recommended many times by experts.

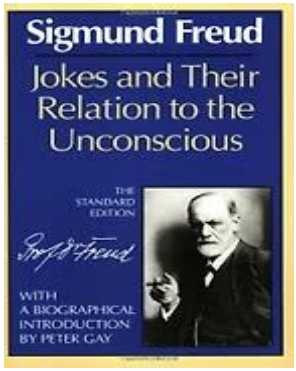
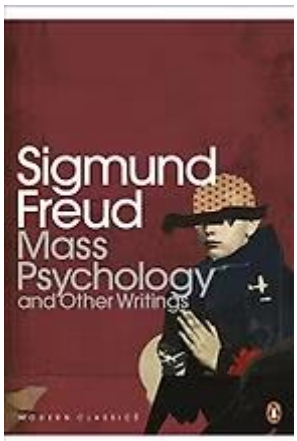
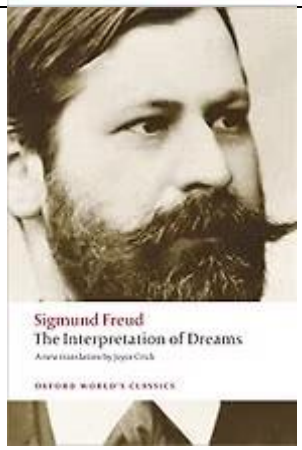
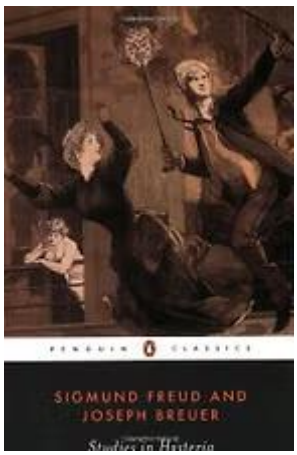
Freud expert Lisa Appignanesi has recommended books about Sigmund Freud. "Freud is like the weather. He's everywhere. If you look anywhere in our culture his ideas will appear, even if they're not named as his ideas. Once you've read him, you say to yourself 'oh that that's where this has come from,' even though it may not be publicly stated or cited."

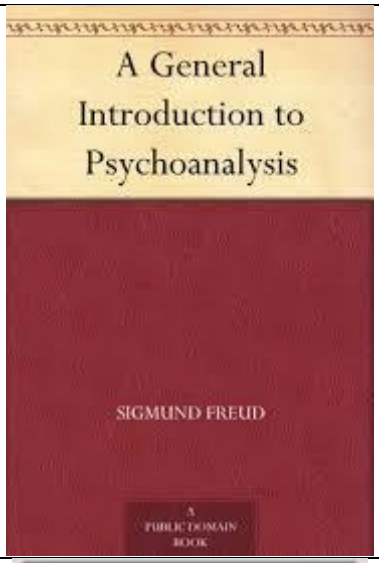
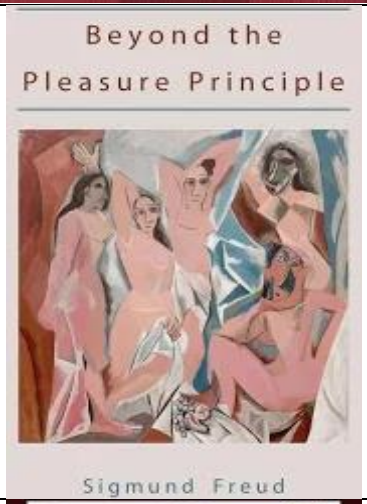
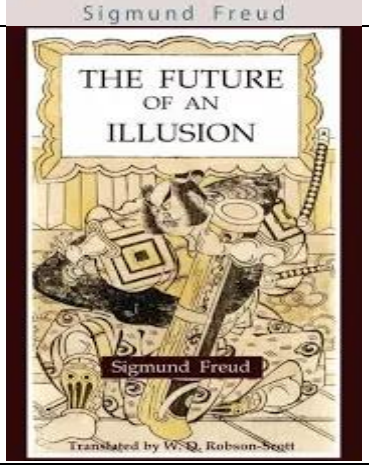
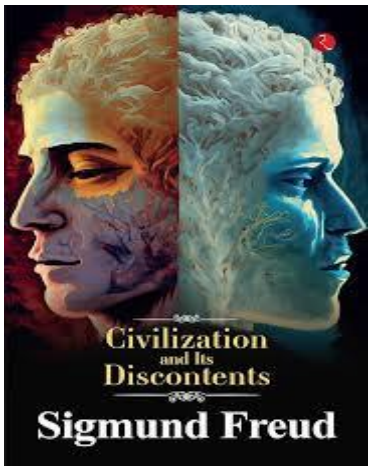
Sigmund Freud (May 6, 1856-September 23, 1939) was an Austrian neurologist and the founder of the psychoanalytic school of psychology, based on his theory that human development is best understood in terms of changing objects of sexual desire; that the Unconscious often represses wishes (generally of a sexual and aggressive nature); that unconscious conflicts over repressed wishes may express themselves in Dreams and Freudian slips; that these unconscious conflicts are the source of neuroses; and that neurosis could be treated through bringing these unconscious wishes and repressed memories to consciousness in psychoanalytic treatment.

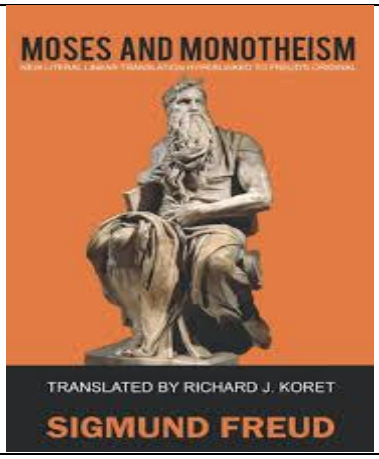
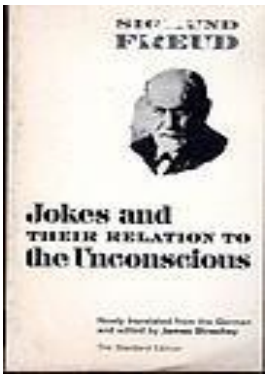
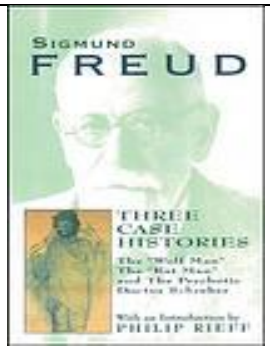
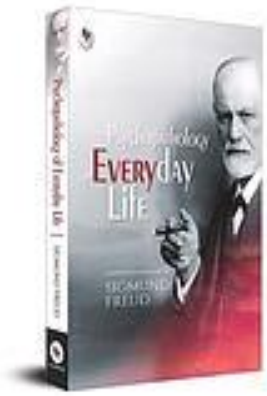
He is commonly referred to as "the father of psychoanalysis."

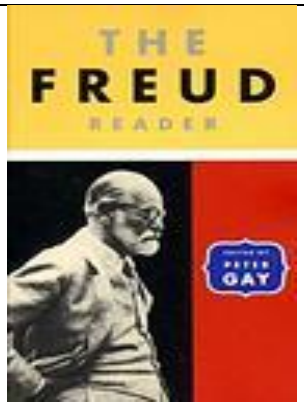
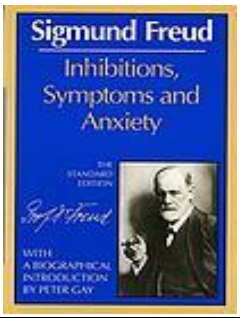
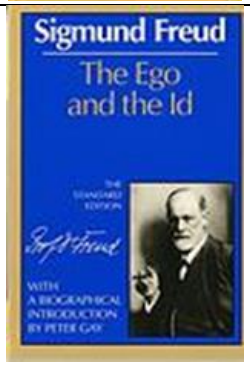
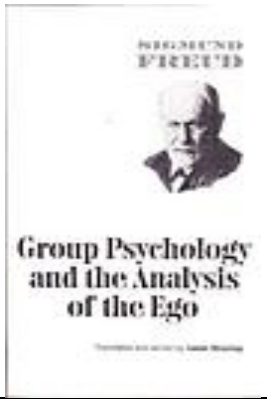
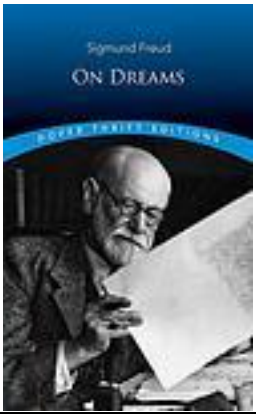
The Complete List of his Books is given at the end.

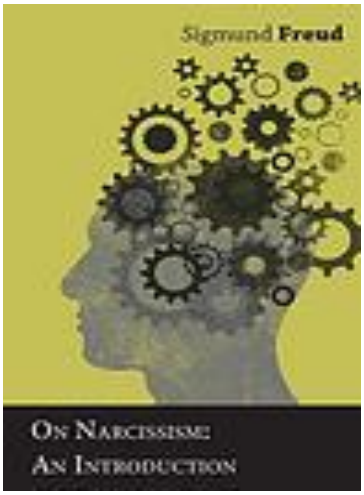
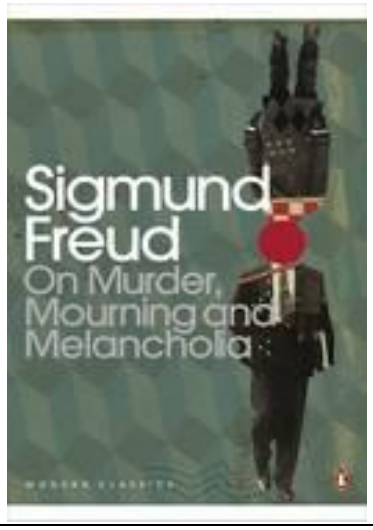
	This book is a seminal work that presents the author's theories on human sexuality, including his concept of sexual development through psychosexual stages. It explores topics such as the sexual aberrations, infantile sexuality, and the transformation of puberty. The author argues that sexual drive is present from birth, and that children go through several stages of sexual development. He also discusses the idea of sexual perversions and their origins. This book is considered a foundational text in the field of psychoanalysis.

	He quotes his predecessors. In Jokes and Their Relation to the Unconscious, Freud is quite generous in talking about Theodor Lipps and others who preceded him in writing books about humour. But I would absolutely say that the serious study of Jewish humour begins with Freud, and he remains, to my mind, its greatest analyst.
	"He writes this paper on group or mass psychology after World War I. It was a time when many writers tried to come to terms with the industrialised mass slaughter and to think about what drove nationalism and militarism in the first place. For Freud, the Great War confirmed some of his own ideas about human destructiveness and repetition. It was viewed as evidence of the power of the irrational. A concern with human destructiveness and aggression and the constant propensity to the repetition of pathology was to be a central feature of his thought in the 1920s and 1930s."
	"With The Interpretation of Dreams, he invents a special kind of confessional, reflective, meandering narrative genre, through which you can both argue theoretically and also look inward and write about the self and the way the mind works. Through this book you see how the Freudian self takes on layers and layers of significance. He leads us not only into dreams and their occluded meanings, but into memory: for Freud, the most important dreams take you back into childhood. These memories of childhood are woven into fresh understandings of childhood experience and more generally into ideas of how dreams hide meanings and how interpretation can take place.
	Many of the ideas in Studies of Hysteria are now outdated, however. Freud presented the patients as being cathartically cured in a lot of cases. But many of them relapsed, and were not cured. I don't believe in this kind of absolute catharsis. There is also a huge emphasis in the book on sexual trauma or abuse. While a proportion of patients who suffer in this way have experienced significant sexual or physical abuse, that isn't always the case.

	As one of Freud's most famous books, "Introduction to Psychoanalysis" (or Vorlesungen zur Einführung in die Psychoanalyse), Freud outlines his theory of psychoanalysis including the unconscious mind, the idea of neuroses, and dreams. The preface, written by G. Stanley Hall, explains, "These twenty-eight lectures to laymen are elementary and almost conversational. Freud sets forth with a frankness almost startling the difficulties and limitations of psychoanalysis, and also describes its main methods and results as only a master and originator of a new school of thought can do."
	In "Beyond the Pleasure Principle," originally published in German as Jenseits des Lustprinzips, Freud explored his theory of instincts in greater depth. Previously, Freud's work identified the libido as the force behind human actions. In this book, he developed a theory of drives motivated by life and death instincts. In addition to presenting his ideas on life and death instincts, "Beyond the Pleasure Principle" introduced Freud's concept of repetition compulsion. This phenomenon involves people unconsciously repeating traumatic experiences, behaviors, and relationships.
	In "The Future of an Illusion," originally published as Die Zukunft einer Illusion, Freud explores religion through a psychoanalytic lens. He describes his own ideas about the origins and development of religion, and suggests that religion is an illusion made up of "...certain dogmas, assertions about facts and conditions of external and internal reality which tell one something that one has not oneself discovered, and which claim that one should give them credence."
	"Civilization and Its Discontents," or Das Unbehagen in der Kultur, is one of Freud's best known as most widely read books. The book centers on Freud's ideas about the tension between the individual and civilization. According to Freud, many of our basic desires are at odds with what is best for society, which is why laws prohibiting certain actions are created. The result, he argues, is an ongoing feeling of discontentment among the citizens of that civilization. This Sigmund Freud book is significant because it explores the inherent tension between individual human desires and the demands of society. The book presents a look at Freud's ideas about how individuals navigate these tensions in order to live in organized societies.

	In "Moses and Monotheism," first published in 1937 as Der Mann Moses und die monotheistische Religion, Freud utilizes his psychoanalytic theory to develop hypotheses about events of the past. In this book, he suggests that Moses was not Jewish but was instead an ancient Egyptian monotheist.
	This book delves into the complex workings of the human mind, exploring the concept of the unconscious. The author posits that our conscious mind is only a small fraction of who we are, and that a vast part of our thoughts, feelings, and behaviors are driven by unconscious processes. He discusses theories on dreams, slips of the tongue, and neuroses, arguing that these are all manifestations of unconscious desires and conflicts. The book provides a foundation for understanding psychoanalysis and the author's influential theories on the human psyche.
	Three Case Histories" is a compilation of three of the most famous case studies by a renowned psychoanalyst, exploring the complexities of the human mind. The book includes the cases of 'Little Hans', a boy with a phobia of horses, 'The Rat Man', an obsessive-compulsive patient, and 'The Wolf Man', a wealthy Russian aristocrat suffering from a variety of psychoneurotic symptoms. The author uses these cases to demonstrate his theories on psychoanalysis, childhood sexuality, the interpretation of dreams, and the subconscious.
	The book explores the psychological underpinnings of seemingly trivial mistakes and forgetfulness in everyday life, such as slips of the tongue (often referred to as Freudian slips), forgetting names or words, and misplacing objects. The author argues that these errors are not mere accidents but rather manifestations of unconscious thoughts and desires that reveal much about the workings of the human mind. Through a series of engaging anecdotes and case studies, the book delves into the ways in which the subconscious mind influences behavior and sheds light on the deeper layers of human psychology that influence everyday actions and interactions.

	The Freud Reader" is a comprehensive anthology that provides a key selection of Sigmund Freud's most important writings, spanning the entire length of his career. Edited by a prominent Freud scholar, this collection includes complete texts of some of his most famous works, as well as excerpts from his lesser-known writings. The book is designed to give readers a clear sense of Freud's development as a thinker and writer, presenting his ideas on psychoanalysis, the unconscious mind, dreams, the theory of sexuality, and the structure of the psyche. This reader serves as an essential introduction to Freud's groundbreaking theories and his contributions to the understanding of human psychology.
	This book is a comprehensive exploration of the psychoanalytic theories of anxiety, as well as the role of inhibition and symptoms in mental health. The author delves into the idea that anxiety is a result of repressed libidinal energy and presents his theories on the causes and treatments of neuroses. The book also discusses the relationship between the conscious and unconscious mind, and the impact of childhood experiences on adult behavior.
	This book presents a detailed exploration of the human psyche, delving into the complex relationship and interaction between the conscious and unconscious mind. The author introduces his structural model of the mind, dividing it into the id, ego, and superego. The id is driven by primal urges, the ego seeks to mediate between the id and reality, and the superego represents internalized societal norms. The book examines how these parts of the mind conflict and cooperate, and how they influence human behavior and mental health.
	This book delves into the exploration of group dynamics and mass psychology. The author, a renowned psychologist, theorizes about the nature of groups, how they form, and how individuals within them behave. He also explores the concept of the 'ego' and its role within these group dynamics. The book provides a comprehensive analysis of group psychology, focusing on aspects such as leadership, suggestion and contagion, and the relationship between individual and group mind. It's a significant contribution to the understanding of mass movements and crowd behavior.
	This book delves into the concept of repression, a fundamental aspect of psychoanalytic theory. The author explores the idea that individuals often repress memories, particularly those associated with trauma or discomfort, pushing them into the unconscious mind. This repression, however, can lead to various psychological issues such as anxiety, depression, and neurosis. The book also discusses the therapeutic process of making the unconscious conscious, enabling individuals to confront and deal with these repressed memories.

	"On Narcissism" is an influential psychological work that explores the concept of narcissism, which is characterized by excessive self-love or self-centeredness. The author delves into the origins and development of narcissism, distinguishing between primary narcissism seen in infants who have not yet differentiated themselves from the outside world, and secondary narcissism in adults. The book argues that narcissism is a necessary stage in normal development, but can also be a characteristic of various mental health disorders if it persists into adulthood. The author also introduces the concept of the ego ideal, which plays a critical role in the development of the self and its relations to others.
	These works were written against a background of war and racism. Freud sought the sources of conflict in the deepest memories of humankind, finding clear continuities between our 'primitive' past and 'civilized' modernity. In Totem and Taboo he explores institutions of tribal life, tracing analogies between the rites of hunter-gatherers and the obsessions of urban-dwellers, while Mourning and Melancholia sees a similarly self-destructive savagery underlying individual life in the modern age, which issues at times in self-harm and suicide. And Freud's extraordinary letter to Einstein, Why War? - rejecting what he saw as the physicist's naïve pacifism - sums up his unsparing view of history in a few profoundly pessimistic, yet grimly persuasive pages.

This is a list of Books published by Sigmund Freud.

- 1884 On Coca
- 1891 On Aphasia
- 1892 A Case of Successful Treatment by Hypnotism
- 1893 Charcot
- 1893 On the Psychical Mechanism of Hysterical Phenomena
- 1894 The Neuro-Psychoses of Defence
- 1894 Obsessions and phobias
- 1894 On the Grounds for Detaching a Particular Syndrome from Neurasthenia under the Description "Anxiety Neurosis"
- 1895 Project for a Scientific Psychology
- 1895 Studies on Hysteria (German: *Studien über Hysterie*; co-authored with Josef Breuer)
- 1896 The Aetiology of Hysteria
- 1896 Heredity and the Aetiology of the Neuroses
- 1896 Further Remarks on the Neuro-Psychoses of Defence
- 1898 Sexuality in the Aetiology of the Neuroses
- 1899 Screen Memories

- 1899 An Autobiographical Note
- 1899 The Interpretation of Dreams (German: *Die Traumdeutung*)
- 1901 *On Dreams* (abridged version of *The Interpretation of Dreams*)
- 1904 The Psychopathology of Everyday Life (German: *Zur Psychopathologie des Alltagslebens*)
- 1905 Jokes and Their Relation to the Unconscious
- 1905 Fragment of an Analysis of a Case of Hysteria (Dora)
- 1905 Three Essays on the Theory of Sexuality (German: *Drei Abhandlungen zur Sexualtheorie*)
- 1905 On Psychotherapy
- 1905 Psychopathic Characters on the Stage
- 1906 My Views on the Part Played by Sexuality in the Aetiology of the Neuroses
- 1906 Psycho-Analysis and the Establishment of the Facts in Legal Proceedings
- 1907 Obsessive Actions and Religious Practices
- 1907 Delusion and Dream in Jensen's Gradiva (German: *Der Wahn und die Träume in W. Jensens "Gradiva"*)
- 1908 The Sexual Enlightenment of Children
- 1908 Character and Anal Erotism (German: *Charakter und Analerotik*)
- 1908 On the Sexual Theories of Children
- 1908 "Civilized" Sexual Morality and Modern Nervous Illness (German: *Die "kulturelle" Sexualmoral und die moderne Nervosität*)
- 1908 Creative Writers and Day-Dreaming
- 1908 Hysterical Phantasies and their Relation to Bisexuality
- 1909 Family Romances
- 1909 Some General Remarks on Hysterical Attacks
- 1909 Analysis of a Phobia in a Five-Year-Old Boy (Little Hans)
- 1909 Notes upon a Case of Obsessional Neurosis (Rat Man)
- 1910 *Five Lectures on Psycho-Analysis*
- 1910 *Leonardo da Vinci, A Memory of His Childhood* (German: *Eine Kindheitserinnerung des Leonardo da Vinci*)
- 1910 The Antithetical Meaning of Primal Words
- 1910 The Future Prospects of Psycho-analytic Therapy
- 1910 "Wild" psycho-analysis
- 1910 The Psycho-Analytic View of Psychogenic Disturbance of Vision
- 1910 A Special Type of Choice of Object made by Men
- 1911 The Handling of Dream-Interpretation in Psycho-Analysis
- 1911 Formulations on the Two Principles of Mental Functioning'
- 1911 Psycho-Analytic Notes on an Autobiographical Account of a Case of Paranoia (Schreber)
- 1912 On the Universal Tendency to Debasement in the Sphere of Love
- 1912 Recommendations to Physicians Practising Psycho-analysis
- 1912 Types of Onset of Neurosis
- 1912 The Dynamics of Transference
- 1912 Contributions to a Discussion on Masturbation
- 1912 A Note on the Unconscious in Psycho-Analysis
- 1913 Totem and Taboo: Resemblances Between the Psychic Lives of Savages and Neurotics (German: *Totem und Tabu: Einige Übereinstimmungen im Seelenleben der Wilden und der Neurotiker*)
- 1913 The Claims of Psycho-Analysis to Scientific Interest

- 1913 On Beginning the Treatment (Further recommendations on the technique of psycho-analysis)
- 1913 The Disposition to Obsessional Neurosis
- 1913 Theme of the Three Caskets
- 1914 Remembering, Repeating and Working-through (Further recommendations on the technique of psycho-analysis)
- 1914 On Narcissism: an Introduction
- 1914 The Moses of Michelangelo
- 1914 The History of the Psychoanalytic Movement (German: *Zur Geschichte der psychoanalytischen Bewegung*)
- 1915–17 Introductory Lectures on Psycho-Analysis (German: *Vorlesungen zur Einführung in die Psychoanalyse*)
- 1915 Observations on Transference-Love (Further recommendations on the technique of psycho-analysis)
- 1915 Thoughts for the Times on War and Death (German: Zeitgemäßes über Krieg und Tod)
- 1915 Instincts and their Vicissitudes
- 1915 Repression
- 1915 The Unconscious
- 1915 A Case of Paranoia Running Counter to the Psycho-Analytic Theory of the Disease
- 1915 Some Character-Types Met with in Psycho-Analytic Work
- 1915 On Transience
- 1916 A Mythological Parallel to a Visual Obsession
- 1917 Mourning and Melancholia
- 1917 A Difficulty on the Path of Psycho-Analysis
- 1917 On Transformations of Instinct as Exemplified in Anal Erotism
- 1917 A Metapsychological Supplement to the Theory of Dreams
- 1918 From the History of an Infantile Neurosis (Wolfman)
- 1918 The Taboo of Virginity
- 1918 Lines of Advance in Psycho-Analytic Therapy
- 1918 Introduction to Psycho-Analysis and the War Neuroses
- 1918 On the Teaching of Psycho-Analysis in the Universities
- 1918 James J. Putnam
- 1919 A Child is Being Beaten
- 1919 The Uncanny (German: *Das Unheimliche*)
- 1920 The Psychogenesis of a Case of Homosexuality in a Woman
- 1920 Beyond the Pleasure Principle (German: *Jenseits des Lustprinzips*)
- 1920 A Note on the Prehistory of The Technique of Analysis
- 1920 Supplements to the Theory of Dreams
- 1921 Psycho-analysis and Telepathy
- 1921 Group Psychology and the Analysis of the Ego (German: *Massenpsychologie und Ich-Analyse*)
- 1922 Medusa's Head (German: *Das Medusenhaupt*)
- 1922 Dreams and Telepathy
- 1922 Some Neurotic Mechanisms in Jealousy, Paranoia and Homosexuality
- 1923 The Ego and the Id (German: *Das Ich und das Es*)
- 1923 A Seventeenth-Century Demonological Neurosis (Christoph Haizmann)
- 1923 Infantile Genital Organisation

- 1924 Neurosis and Psychosis
- 1924 The Loss of Reality in Neurosis and Psychosis
- 1924 The Economic Problem of Masochism
- 1924 The Dissolution of the Oedipus Complex
- 1925 The Resistances to Psycho-analysis
- 1925 Josef Breuer
- 1925 A Note upon the "Mystic Writing-Pad"
- 1925 An Autobiographical Study (1935 Postscript)
- 1925 Negation
- 1925 Some Psychical Consequences of the Anatomical Distinction between the Sexes
- 1926 Karl Abraham
- 1926 *Inhibitions, Symptoms and Anxiety*
- 1926 The Question of Lay Analysis (German: *Die Frage der Laieanalyse*)
- 1927 The Future of an Illusion (German: *Die Zukunft einer Illusion*)
- 1927 Fetishism
- 1927 Humour
- 1928 Dostoevsky and Parricide
- 1930 Civilization and Its Discontents (German: *Das Unbehagen in der Kultur*)
- 1931 Libidinal Types
- 1931 Female Sexuality
- 1932 The Acquisition of Control Over Fire
- 1933 Sandor Ferenczi
- 1933 *New Introductory Lectures on Psycho-Analysis*
- 1933 Why War? (German: *Warum Krieg?* co-authored with Albert Einstein)
- 1936 A Disturbance of Memory on the Acropolis
- 1937 Lou Andreas-Salome
- 1937 Analysis Terminable and Interminable
- 1937 Constructions in Analysis
- 1938 *An Outline of Psycho-Analysis* (German: *Abriß der Psychoanalyse*)
- 1938 Some Elementary Lessons in Psycho-Analysis
- 1938 The Splitting of the Ego in the Process of Defence
- 1938 A Comment on Anti-Semitism
- 1939 Moses and Monotheism (German: *Der Mann Moses und die monotheistische Religion*)

Also, visit the following Web Pages

01] https://fivebooks.com/people/sigmund-freud-books/

02] https://www.verywellmind.com/books-by-sigmund-freud-2795862

03] https://www.biblio.com/sigmund-freud/author/235

04] https://shop.freud.org.uk/collections/works-by-freud

05] https://www.thriftbooks.com/a/sigmund-freud/199388/

06] https://www.goodreads.com/shelf/show/sigmund-freud
[Containing 180 books written by him and also,
books on/about him & the topics related to
Psychoanalysis]

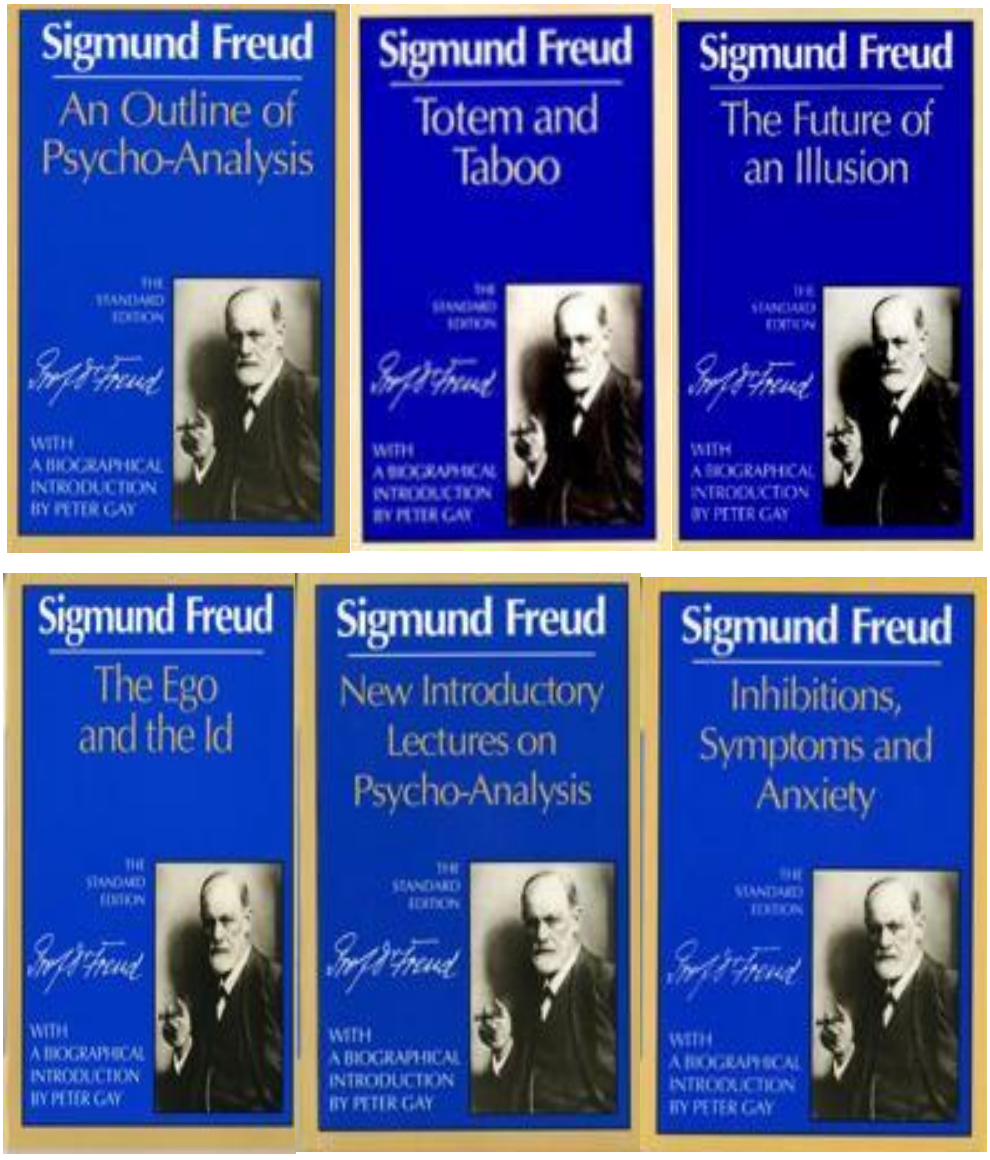
07] https://en.wikipedia.org/wiki/Sigmund_Freud_bibliography

08] https://en.wikipedia.org/wiki/Category:Books_by_Sigmund_Freud

09] https://thegreatestbooks.org/authors/5215

10] https://www.karnacbooks.com/Author.asp?AID=3543

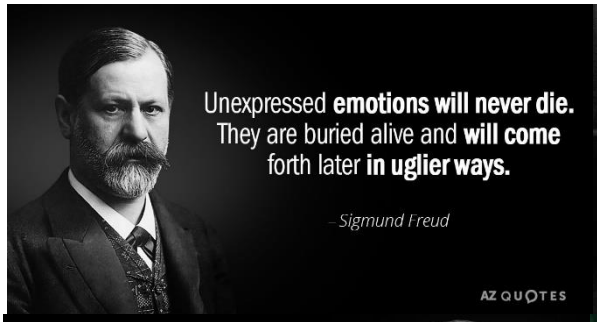
(😊)(😊)(😊)(😊)(😊)

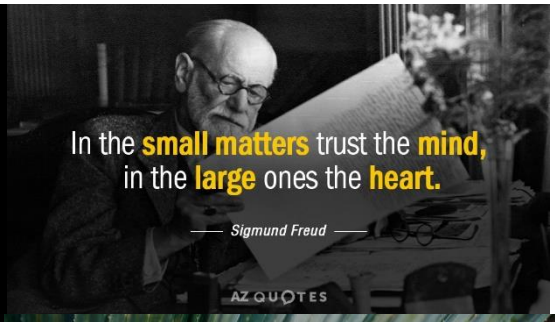


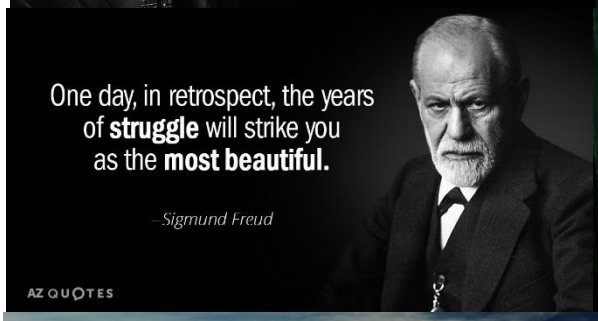
“Quotes”

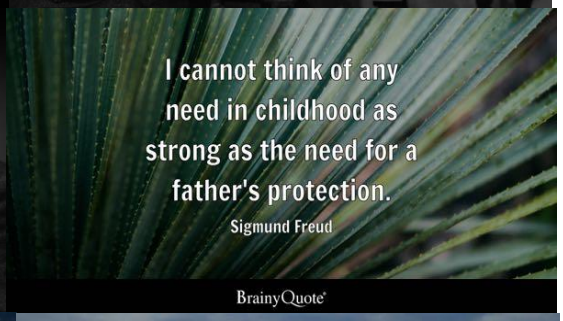
In fact, Sigmund Freud won the Goethe Prize in 1930 for literature.
Both his published works and his private correspondence are eminently quotable.

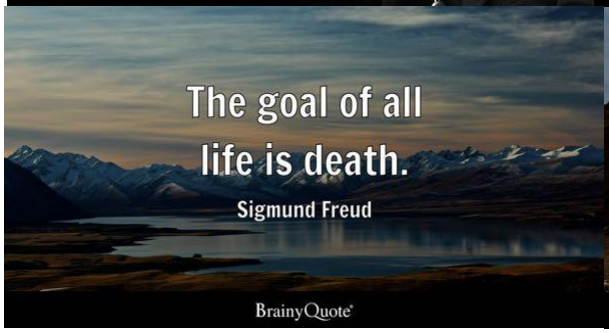
The great question that has never been answered, and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is
‘What does a woman want?’

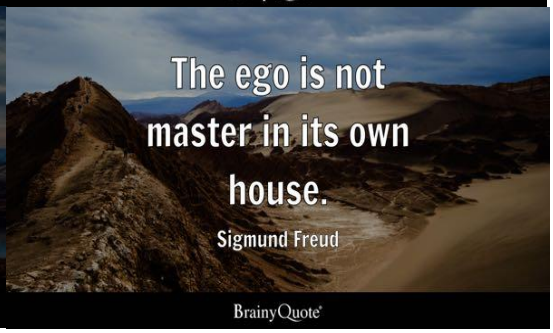

Unexpressed emotions will never die. They are buried alive and will come forth later in uglier ways.
– Sigmund Freud
AZ QUOTES



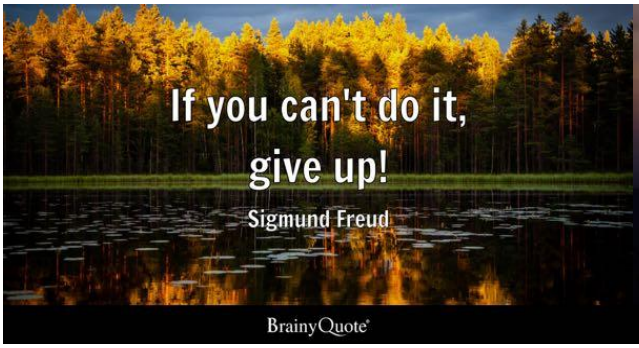


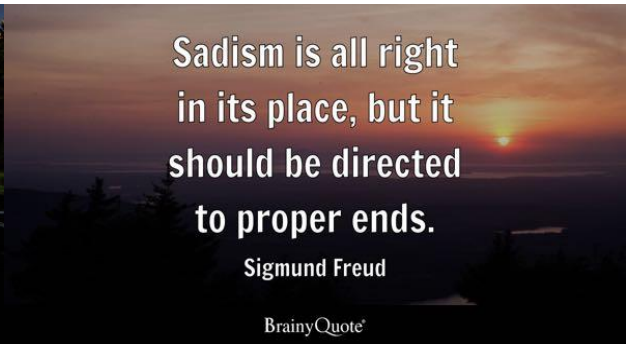






Illusions commend themselves to us because
they save us pain and allow us to enjoy
pleasure instead. We must therefore accept
it without complaint when
they sometimes collide with a bit of reality
against which they are dashed to pieces.





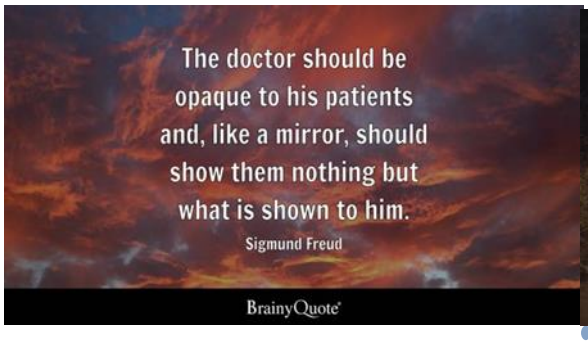
What we call happiness in the strictest sense comes from the
(preferably sudden) satisfaction of needs which
have been dammed up to a high degree.

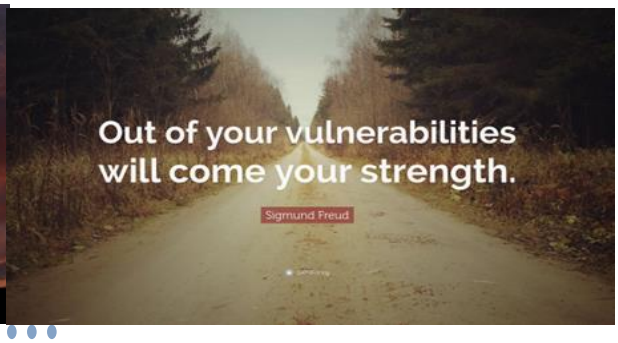
The tendency to aggression is an innate, independent,
instinctual disposition in man...
it constitutes the powerful obstacle to culture.

Man has, as it were, become a kind of prosthetic God.
When he puts on all his auxiliary organs,
he is truly magnificent; but those organs have not
grown on him and they still give him much trouble at times.

Just as a cautious businessman avoids investing all his
capital in one concern, so wisdom would probably
admonish us also not to anticipate all our
happiness from one quarter alone.

Religion is an illusion and it derives its strength
from the fact that it falls in with our instinctual desires.





Human beings are funny. They long to be with the
person they love but refuse to admit openly.
Some are afraid to show even the slightest sign
of affection because of fear. Fear that their feelings
may not be recognized, or even worst, returned.
But one thing about human beings puzzles me
the most is their conscious effort to be connected
with the object of their affection
even if it kills them slowly within.

Religion is a system of wishful illusions together
with a disavowal of reality, such as we find
nowhere else but in a state of blissful
hallucinatory confusion. Religion's eleventh
commandment is 'Thou shalt not question.'

The aim of psychoanalysis is to relieve people
of their neurotic unhappiness so that they can be normally unhappy.

The only person with whom you have to
compare ourselves, is that you in the past. And the only
person better you should be, this is who you are now.

Look into the depths of your own soul and
learn first to know yourself, then you will
understand why this illness was bound to come
upon you and perhaps you will thenceforth avoid falling ill.

Sigmund Freud Quotes About Truth and Honesty

"Being entirely honest with oneself is a good exercise."

"From error to error, one discovers the entire truth."

"I no longer count as one of my merits that
I always tell the truth as much as possible;
it has become my metier."

"Even if all parts of a problem seem to fit
together like the pieces of a jigsaw puzzle,
one has to remember that the probable
need not necessarily be the truth,
and the truth not always probable."

Sigmund Freud Quotes About Emotions

"Unexpressed emotions will never die
. They are buried alive and will come forth later in uglier ways."

"Flowers are restful to look at.
They have neither emotions nor conflicts."

"Words have a magical power. They can bring
either the greatest happiness or deepest despair;
they can transfer knowledge from teacher
to student; words enable the orator to sway
his audience and dictate its decisions.
Words are capable of arousing the strongest
emotions and prompting all men's actions."

Sigmund Freud Quotes About Love

"We are never so defenseless against
suffering as when we love, never so forlornly
unhappy as when we have lost our love object or its love."

"How bold one gets when one is sure of being loved."

"Love and work are the cornerstones of our humanness."

"Love and work, work and love…that's all there is."

"In the development of mankind as a whole,
just as in individuals, love alone acts as
the civilizing factor in the sense that
it brings a change from egoism to altruism."

"One must not be mean with affections;
what is spent of the funds is renewed in
the spending itself. Left untouched for too long,
they diminish imperceptibly or the lock gets rusty;
they are there all right but one cannot make use of them."

Sigmund Freud Quotes About Dreams

"Dreams tell us many an unpleasant biological
truth about ourselves and only very free minds
can thrive on such a diet. Self-deception
is a plant which withers fast in the pellucid
atmosphere of dream investigation."

"We are what we are because
we have been what we have been."

"The dream is the (disguised) fulfilment
of a (suppressed, repressed) wish."

"If we subject the content of the dream to analysis, we become aware that the
dream fear is no more justified by the dream
content than the fear in a phobia is justified
by the idea upon which the phobia depends."

"The desires which are realized in dreams
are left over from the day or, as a rule,
the day previous, and the feeling has
become intently emphasized and
fixed during the day thoughts. Accidental
and indifferent matters, or what
must appear so to the child,
find no acceptance in the contents of the dream."

****

Visit the Web Link to read "500 Quotes"

https://quotefancy.com/sigmund-freud-quotes

Also visit these Web LINKS !

01] https://www.brainyquote.com/authors/sigmund-freud-quotes

02] https://www.explorepsychology.com/28-inspiring-sigmund-freud-quotes/

03] https://www.azquotes.com/author/5164-Sigmund_Freud

04] https://www.freud.org.uk/2019/04/30/freud-in-quotes/

05] https://www.verywellmind.com/sigmund-freud-quotes-2795691

06] https://emocare.co.in/ten-quotes-by-sigmund-freud-insight-into-the-mind-of-a-revolutionary-psychologist-2/

07] https://in.pinterest.com/shahidrulzz/sigmund-freud/

08] https://en.wikiquote.org/wiki/Sigmund_Freud

09] https://www.somethinkofvalue.com/sigmund-freud-quotes/#google_vignette

10] https://www.youtube.com/watch?v=UrtVt4n2llQ [Video]

What progress we are making. In the Middle Ages they would have burned me. Now they are content with burning my books.

Contributions

of

Sigmund Freud

Freud wrote prolifically about theory and technique of psychoanalysis, and its implications for how we understand society, culture, and ourselves.

His major psychoanalytic works include:

- *The Interpretation of Dreams* (1900)
- *The Psychopathology of Everyday Life* (1901)
- *Three Essays on the Theory of Sexuality* (1905)
- *Jokes and their Relation to the Unconscious* (1905)
- *Beyond the Pleasure Principle* (1920)
- *Civilisation and its Discontents* (1931)

Contribution to Psychology

Freud drew heavily upon the emphasis of philosophers such as Nietzsche, Dostoevsky, and Kant. Freud's theories continue to influence much of modern psychology, and his ideas also resonate throughout philosophy, sociology, and political science, with thinkers such as Jacques Lacan and Karl Marx drawing heavily upon Freudian theories. Freud's emphasis upon early life and the drive to pleasure are perhaps his most significant contributions to psychology. Even contemporary psychologists who disavow Freud's theories often take an interest in a client's early life and the relationship between child and parent. Some of Freud's most significant theories include:

- **The development of the unconscious and conscious minds**. Freud argued that the mind consists of the conscious mind, which contains the thoughts and beliefs of which we are aware. The unconscious mind, by contrast, is a repository for repressed memories and unexpressed desires, and problems with the unconscious mind can lead to problems with behavior and emotional regulation.
- **The structural model of personality**. Drawing upon his theory of the unconscious mind, Freud developed the concepts of the id, ego, and superego. The ego is the everyday personality that we present to the world, but represents only a fraction of a person's true self. The superego, by contrast, serves as a sort of conscience and internalizes moral, social, and cultural norms. The id is a pleasure-seeking, primitive structure that is present at birth. It forms the foundation of a person's personality, and unconscious id desires can explain seemingly unexplainable behaviors.

- **Stages of psychosexual development.** These stages, which include the oral, anal, genital, latent, and phallic, represent different stages of child development during which a child has a major psychological task he or she must complete. The primary task of the anal stage, for example, is toilet training. Failure to competently complete a major developmental task can lead to later psychological problems related to that stage. For example, children who have trouble during toilet training may grow into anally retentive adults. One of the most popular and widely debated sub-theories within the stages of psychosexual development is the Oedipal complex. During this developmental challenge, a son is incestuously attracted to his mother and feels rivalry toward his father. He must resolve this challenge by identifying with his father.
- **The concept of defense mechanisms.** Freud's defense mechanisms—which are still a part of contemporary psychology—are tools of the unconscious mind that are designed to alter reality in order to avoid pain and suffering. Repression, for example, is the tendency to forget troubling events, while projection is the tendency to project one's own traits onto someone else. Freud's defense mechanisms were further developed and codified by his daughter Anna Freud.
- **Dream interpretation.** Freud believed that dreams could be interpreted to glean important information about a person's psychology and personality, and he believed that dreams frequently served as wish-fulfilment devices.

Psychoanalytic theory of Sigmund Freud

Freud, still beholden to Charcot's hypnotic method, did not grasp the full implications of Breuer's experience until a decade later, when he developed the technique of free association. In part an extrapolation of the automatic writing promoted by the German Jewish writer Ludwig Börne a century before, in part a result of his own clinical experience with other hysterics, this revolutionary method was announced in the work Freud published jointly with Breuer in 1895, *Studien über Hysterie* (*Studies in Hysteria*). By encouraging the patient to express any random thoughts that came associatively to mind, the technique aimed at uncovering hitherto unarticulated material from the realm of the psyche that Freud, following a long tradition, called the unconscious. Because of its incompatibility with conscious thoughts or conflicts with other unconscious ones, this material was normally hidden, forgotten, or unavailable to conscious reflection. Difficulty in freely associating—sudden silences, stuttering, or the

like—suggested to Freud the importance of the material struggling to be expressed, as well as the power of what he called the patient's defenses against that expression. Such blockages Freud dubbed resistance, which had to be broken down in order to reveal hidden conflicts. Unlike Charcot and Breuer, Freud came to the conclusion, based on his clinical experience with female hysterics, that the most insistent source of resisted material was sexual in nature. And even more momentously, he linked the etiology of neurotic symptoms to the same struggle between a sexual feeling or urge and the psychic defenses against it. Being able to bring that conflict to consciousness through free association and then probing its implications was thus a crucial step, he reasoned, on the road to relieving the symptom, which was best understood as an unwitting compromise formation between the wish and the defense.

Screen memories

At first, however, Freud was uncertain about the precise status of the sexual component in this dynamic conception of the psyche. His patients seemed to recall actual experiences of early seductions, often incestuous in nature. Freud's initial impulse was to accept these as having happened. But then, as he disclosed in a now famous letter to Fliess of September 2, 1897, he concluded that, rather than being memories of actual events, these shocking recollections were the residues of infantile impulses and desires to be seduced by an adult. What was recalled was not a genuine memory but what he would later call a screen memory, or fantasy, hiding a primitive wish. That is, rather than stressing the corrupting initiative of adults in the etiology of neuroses, Freud concluded that the fantasies and yearnings of the child were at the root of later conflict.

The absolute centrality of his change of heart in the subsequent development of psychoanalysis cannot be doubted. For in attributing sexuality to children, emphasizing the causal power of fantasies, and establishing the importance of repressed desires, Freud laid the groundwork for what many have called the epic journey into his own psyche, which followed soon after the dissolution of his partnership with Breuer.

Freud's work on hysteria had focused on female sexuality and its potential for neurotic expression. To be fully universal, psychoanalysis—a term Freud coined in 1896—would also have to examine the male psyche in a condition of what might be called normality. It would have to

become more than a psychotherapy and develop into a complete theory of the mind. To this end Freud accepted the enormous risk of generalizing from the experience he knew best: his own. Significantly, his self-analysis was both the first and the last in the history of the movement he spawned; all future analysts would have to undergo a training analysis with someone whose own analysis was ultimately traceable to Freud's analysis of his disciples.

Freud's self-exploration was apparently enabled by a disturbing event in his life. In October 1896, Jakob Freud died shortly before his 81st birthday. Emotions were released in his son that he understood as having been long repressed, emotions concerning his earliest familial experiences and feelings. Beginning in earnest in July 1897, Freud attempted to reveal their meaning by drawing on a technique that had been available for millennia: the deciphering of dreams. Freud's contribution to the tradition of dream analysis was path-breaking, for in insisting on them as "the royal road to a knowledge of the unconscious," he provided a remarkably elaborate account of why dreams originate and how they function.

The interpretation of dreams

In what many commentators consider his master work, *Die Traumdeutung* (published in 1899, but given the date of the dawning century to emphasize its epochal character; *The Interpretation of Dreams*), he presented his findings. Interspersing evidence from his own dreams with evidence from those recounted in his clinical practice, Freud contended that dreams played a fundamental role in the psychic economy. The mind's energy—which Freud called libido and identified principally, but not exclusively, with the sexual drive—was a fluid and malleable force capable of excessive and disturbing power. Needing to be discharged to ensure pleasure and prevent pain, it sought whatever outlet it might find. If denied the gratification provided by direct motor action, libidinal energy could seek its release through mental channels. Or, in the language of *The Interpretation of Dreams*, a wish can be satisfied by an imaginary wish fulfillment. All dreams, Freud claimed, even nightmares manifesting apparent anxiety, are the fulfillment of such wishes.

More precisely, dreams are the disguised expression of wish fulfillments. Like neurotic symptoms, they are the effects of compromises in the psyche between desires and prohibitions in conflict with their realization. Although sleep can relax the power of the mind's diurnal censorship of forbidden desires, such censorship, nonetheless, persists

in part during nocturnal existence. Dreams, therefore, have to be decoded to be understood, and not merely because they are actually forbidden desires experienced in distorted fashion. For dreams undergo further revision in the process of being recounted to the analyst.

The Interpretation of Dreams provides a hermeneutic for the unmasking of the dream's disguise, or dreamwork, as Freud called it. The manifest content of the dream, that which is remembered and reported, must be understood as veiling a latent meaning. Dreams defy logical entailment and narrative coherence, for they intermingle the residues of immediate daily experience with the deepest, often most infantile wishes. Yet they can be ultimately decoded by attending to four basic activities of the dreamwork and reversing their mystifying effect.

The first of these activities, condensation, operates through the fusion of several different elements into one. As such, it exemplifies one of the key operations of psychic life, which Freud called overdetermination. No direct correspondence between a simple manifest content and its multidimensional latent counterpart can be assumed. The second activity of the dreamwork, displacement, refers to the decentring of dream thoughts, so that the most urgent wish is often obliquely or marginally represented on the manifest level. Displacement also means the associative substitution of one signifier in the dream for another, say, the king for one's father. The third activity Freud called representation, by which he meant the transformation of thoughts into images. Decoding a dream thus means translating such visual representations back into intersubjectively available language through free association. The final function of the dreamwork is secondary revision, which provides some order and intelligibility to the dream by supplementing its content with narrative coherence. The process of dream interpretation thus reverses the direction of the dreamwork, moving from the level of the conscious recounting of the dream through the preconscious back beyond censorship into the unconscious itself.

Further theoretical development

In 1904 Freud published *Zur Psychopathologie des Alltagslebens* (*The Psychopathology of Everyday Life*), in which he explored such seemingly insignificant errors as slips of the tongue or pen (later colloquially called Freudian slips), misreadings, or forgetting of names. These errors Freud understood to have symptomatic and thus interpretable importance. But unlike dreams they need not

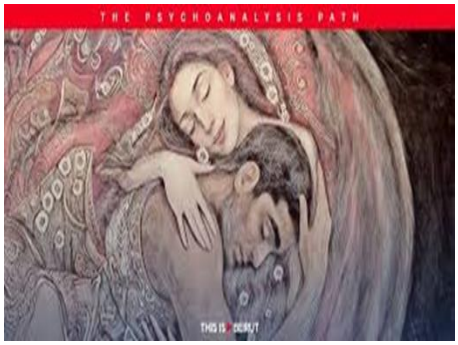
betray a repressed infantile wish yet can arise from more immediate hostile, jealous, or egoistic causes.

In 1905 Freud extended the scope of this analysis by examining *Der Witz und seine Beziehung zum Unbewussten* (*Jokes and Their Relation to the Unconscious*). Invoking the idea of "joke-work" as a process comparable to dreamwork, he also acknowledged the double-sided quality of jokes, at once consciously contrived and unconsciously revealing. Seemingly innocent phenomena like puns or jests are as open to interpretation as more obviously tendentious, obscene, or hostile jokes. The explosive response often produced by successful humour, Freud contended, owes its power to the orgasmic release of unconscious impulses, aggressive as well as sexual. But insofar as jokes are more deliberate than dreams or slips, they draw on the rational dimension of the psyche that Freud was to call the ego as much as on what he was to call the id.

In 1905 Freud also published the work that first thrust him into the limelight as the alleged champion of a pansexualist understanding of the mind: *Drei Abhandlungen zur Sexualtheorie* (*Three Contributions to the Sexual Theory*, later translated as *Three Essays on the Theory of Sexuality*), revised and expanded in subsequent editions. The work established Freud as a pioneer in the serious study of sexology, alongside Richard von Krafft-Ebing, Havelock Ellis, Albert Moll, and Iwan Bloch. Here he outlined in greater detail than before his reasons for emphasizing the sexual component in the development of both normal and pathological behaviour. Although not as reductionist as popularly assumed, Freud nonetheless extended the concept of sexuality beyond conventional usage to include a panoply of erotic impulses from the earliest childhood years on. Distinguishing between sexual aims (the act toward which instincts strive) and sexual objects (the person, organ, or physical entity eliciting attraction), he elaborated a repertoire of sexually generated behaviour of astonishing variety. Beginning very early in life, imperiously insistent on its gratification, remarkably plastic in its expression, and open to easy maldevelopment, sexuality, Freud concluded, is the prime mover in a great deal of human behaviour.

Sexuality and development

To spell out the formative development of the sexual drive, Freud focused on the progressive replacement of erotogenic zones in the body by others. An originally polymorphous sexuality first seeks gratification orally through sucking at the mother's breast, an object for which other surrogates can later be provided. Initially unable to



distinguish between self and breast, the infant soon comes to appreciate its mother as the first external love object. Later Freud would contend that even before that moment, the child can treat its own body as such an object, going beyond undifferentiated autoeroticism to a narcissistic love for the self as such. After the oral phase, during the second year, the child's erotic focus shifts to its anus, stimulated by the struggle over toilet training. During the anal phase the child's pleasure in defecation is confronted with the demands of self-control. The third phase, lasting from about the fourth to the sixth year, he called the phallic. Because Freud relied on male sexuality as the norm of development, his analysis of this phase aroused considerable opposition, especially because he claimed its major concern is castration anxiety.

To grasp what Freud meant by this fear, it is necessary to understand one of his central contentions. As has been stated, the death of Freud's father was the trauma that permitted him to delve into his own psyche. Not only did Freud experience the expected grief, but he also expressed disappointment, resentment, and even hostility toward his father in the dreams he analyzed at the time. In the process of abandoning the seduction theory he recognized the source of the anger as his own psyche rather than anything objectively done by his father. Turning, as he often did, to evidence from literary and mythical texts as anticipations of his psychological insights, Freud interpreted that source in terms of Sophocles' tragedy *Oedipus Rex*. The universal applicability of its plot, he conjectured, lies in the desire of every male child to sleep with his mother and to remove the obstacle to the realization of that wish, his father. What he later dubbed the Oedipus complex presents the child with a critical problem, for the unrealizable yearning at its root provokes an imagined response on the part of the father: the threat of castration.

The phallic stage can only be successfully surmounted if the Oedipus complex with its accompanying castration anxiety can be resolved. According to Freud, this resolution can occur if the boy finally suppresses his sexual desire for the mother, entering a period of so-called latency, and internalizes the reproachful prohibition of the father, making it his own with the construction of that part of the psyche Freud called the superego or the conscience.

The blatantly phallocentric bias of this account, which was supplemented by a highly controversial assumption of penis envy in the already castrated female child, proved troublesome for subsequent psychoanalytic theory. Not surprisingly, later analysts of female sexuality have paid more attention to the girl's relations with the pre-Oedipal mother than to the vicissitudes of the Oedipus complex. Anthropological challenges to the universality of the complex have also been damaging, although it has been possible to redescribe it in terms that lift it out of the specific familial dynamics of Freud's own day. If the creation of culture is understood as the institution of kinship structures based on exogamy, then the Oedipal drama reflects the deeper struggle between natural desire and cultural authority.

Freud, however, always maintained the intrapsychic importance of the Oedipus complex, whose successful resolution is the precondition for the transition through latency to the mature sexuality he called the genital phase. Here the parent of the opposite sex is conclusively abandoned in favour of a more suitable love object able to reciprocate reproductively useful passion. In the case of the girl, disappointment over the nonexistence of a penis is transcended by the rejection of her mother in favour of a father figure instead. In both cases, sexual maturity means heterosexual, procreatively inclined, genitally focused behaviour.

Sexual development, however, is prone to troubling maladjustments preventing this outcome if the various stages are unsuccessfully negotiated. Fixation of sexual aims or objects can occur at any particular moment, caused either by an actual trauma or the blockage of a powerful libidinal urge. If the fixation is allowed to express itself directly at a later age, the result is what was then generally called a perversion. If, however, some part of the psyche prohibits such overt expression, then, Freud contended, the repressed and censored impulse produces neurotic symptoms, neuroses being conceptualized as the negative of perversions. Neurotics repeat the desired act in repressed form, without conscious memory of its origin or the ability to confront and work it through in the present.

In addition to the neurosis of hysteria, with its conversion of affective conflicts into bodily symptoms, Freud developed complicated etiological explanations for other typical neurotic behaviour, such as obsessive-compulsions, paranoia, and narcissism. These he called psychoneuroses, because of their rootedness in childhood conflicts, as opposed to the actual neuroses such as hypochondria, neurasthenia, and anxiety

neurosis, which are due to problems in the present (the last, for example, being caused by the physical suppression of sexual release).

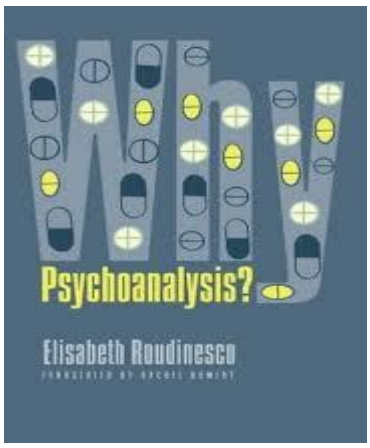
Freud's elaboration of his therapeutic technique during these years focused on the implications of a specific element in the relationship between patient and analyst, an element whose power he first began to recognize in reflecting on Breuer's work with Anna O. Although later scholarship has cast doubt on its veracity, Freud's account of the episode was as follows. An intense rapport between Breuer and his patient had taken an alarming turn when Anna divulged her strong sexual desire for him. Breuer, who recognized the stirrings of reciprocal feelings, broke off his treatment out of an understandable confusion about the ethical implications of acting on these impulses. Freud came to see in this troubling interaction the effects of a more pervasive phenomenon, which he called transference (or in the case of the analyst's desire for the patient, counter-transference). Produced by the projection of feelings, transference, he reasoned, is the reenactment of childhood urges cathected (invested) on a new object. As such, it is the essential tool in the analytic cure, for by bringing to the surface repressed emotions and allowing them to be examined in a clinical setting, transference can permit their being worked through in the present. That is, affective remembrance can be the antidote to neurotic repetition.

It was largely to facilitate transference that Freud developed his celebrated technique of having the patient lie on a couch, not looking directly at the analyst, and free to fantasize with as little intrusion of the analyst's real personality as possible. Restrained and neutral, the analyst functions as a screen for the displacement of early emotions, both erotic and aggressive. Transference onto the analyst is itself a kind of neurosis, but one in the service of an ultimate working through of the conflicting feelings it expresses. Only certain illnesses, however, are open to this treatment, for it demands the ability to redirect libidinal energy outward. The psychoses, Freud sadly concluded, are based on the redirection of libido back onto the patient's ego and cannot therefore be relieved by transference in the analytic situation. How successful psychoanalytic therapy has been in the treatment of psychoneuroses remains, however, a matter of considerable dispute.

Although Freud's theories were offensive to many in the Vienna of his day, they began to attract a cosmopolitan group of supporters in the early 1900s. In 1902 the Psychological Wednesday Circle began to gather in Freud's waiting room with a number of future luminaries in the psychoanalytic movements in attendance. Alfred Adler and Wilhelm Stekel were often joined by guests such as Sándor Ferenczi, Carl Gustav Jung, Otto Rank, Ernest Jones, Max Eitingon, and A.A. Brill. In 1908 the group

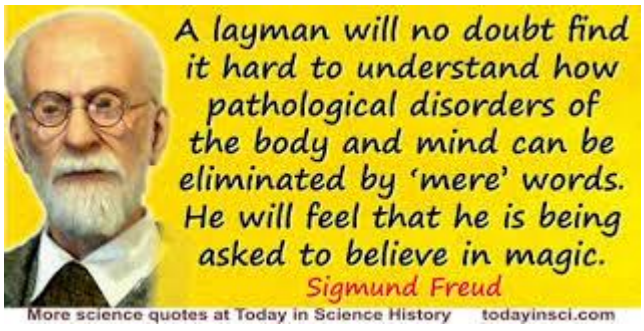
was renamed and held its in Salzburg. In society was along with trip to Clark

the Vienna Psychoanalytic Society first international congress the same year the first branch opened in Berlin. In 1909 Freud, Jung and Ferenczi, made a historic University in Worcester, Massachusetts. The lectures he gave there were soon published as *Über Psychoanalyse* (1910; *The Origin and Development of Psychoanalysis*), the first of several introductions he wrote for a general audience. Along with a series of vivid case studies—the most famous known colloquially as "Dora" (1905), "Little Hans" (1909), "The Rat Man" (1909), "The Psychotic Dr. Schreber" (1911), and "The Wolf Man" (1918)—they made his ideas known to a wider public.



As might be expected of a movement whose treatment emphasized the power of transference and the ubiquity of Oedipal conflict, its early history is a tale rife with dissension, betrayal, apostasy, and excommunication. The most widely noted schisms occurred with Adler in 1911, Stekel in 1912, and Jung in 1913; these were followed by later breaks with Ferenczi, Rank, and Wilhelm Reich in the 1920s. Despite efforts by loyal disciples like Ernest Jones to exculpate Freud from blame, subsequent research concerning his relations with former disciples like Viktor Tausk have clouded the picture considerably. Critics of the hagiographic legend of Freud have, in fact, had a relatively easy time documenting the tension between Freud's aspirations to scientific objectivity and the extraordinarily fraught personal context in which his ideas were developed and disseminated. Even well after Freud's death, his archivists' insistence on limiting access to potentially embarrassing material in his papers has reinforced the impression that the psychoanalytic movement resembled more a sectarian church than a scientific community (at least as the latter is ideally understood).

Toward a general theory of Sigmund Freud


A layman will no doubt find it hard to understand how pathological disorders of the body and mind can be eliminated by 'mere' words. He will feel that he is being asked to believe in magic.
Sigmund Freud
More science quotes at Today in Science History todayinsci.com

If the troubled history of its institutionalization served to call psychoanalysis into question in certain quarters, so too did its founder's penchant for extrapolating his clinical findings into a more ambitious general theory.

As he admitted to Fliess in 1900, "I am actually not a man of science at all…. I am nothing but a conquistador by temperament, an adventurer." Freud's so-called metapsychology soon became the basis for wide-ranging speculations about cultural, social, artistic, religious, and anthropological phenomena. Composed of a complicated and often revised mixture of economic, dynamic, and topographical elements, the metapsychology was developed in a series of 12 papers Freud composed during World War I, only some of which were published in his lifetime. Their general findings appeared in two books in the 1920s: *Jenseits des Lustprinzips* (1920; *Beyond the Pleasure Principle*) and *Das Ich und das Es* (1923; *The Ego and the Id*).

In these works, Freud attempted to clarify the relationship between his earlier topographical division of the psyche into the unconscious, preconscious, and conscious and his subsequent structural categorization into id, ego, and superego. The id was defined in terms of the most primitive urges for gratification in the infant, urges dominated by the desire for pleasure through the release of tension and the cathexis of energy. Ruled by no laws of logic, indifferent to the demands of expediency, unconstrained by the resistance of external reality, the id is ruled by what Freud called the primary process directly expressing somatically generated instincts. Through the inevitable experience of frustration, the infant learns to adapt itself to the exigencies of reality. The secondary process that results leads to the growth of the ego, which follows what Freud called the reality principle in contradistinction to the pleasure principle dominating the id. Here the need to delay gratification in the service of self-preservation is slowly learned in an effort to thwart the anxiety produced by unfulfilled desires. What Freud termed defense mechanisms are developed by the ego to deal with such conflicts. Repression is the most fundamental, but Freud also posited an entire repertoire of others, including reaction formation, isolation, undoing, denial, displacement, and rationalization.

The last component in Freud's trichotomy, the superego, develops from the internalization of society's moral commands through identification with parental dictates during the resolution of the Oedipus complex. Only partly conscious, the superego gains some of its punishing force by borrowing certain aggressive elements in the id, which are turned inward against the ego and produce feelings of guilt. But it is largely through the internalization of social norms that the superego is constituted, an acknowledgement that prevents psychoanalysis from conceptualizing the psyche in purely biologistic or individualistic terms.

Freud's understanding of the primary process underwent a crucial shift in the course of his career. Initially he counterposed a libidinal drive that seeks sexual pleasure to a self-preservation drive whose telos is survival. But in 1914, while examining the phenomenon of narcissism, he came to consider the latter instinct as merely a variant of the former. Unable to accept so monistic a drive theory, Freud sought a new dualistic alternative. He arrived at the speculative assertion that there exists in the psyche an innate, regressive drive for stasis that aims to end life's inevitable tension. This striving for rest he christened the Nirvana principle and the drive underlying it the death instinct, or Thanatos, which he could substitute for self-preservation as the contrary of the life instinct, or Eros.

****

Please go to this Web Page to see the Video

Sigmund Freud: The Father of Psychoanalysis

https://www.youtube.com/watch?v=CvISgp0_8Cc

Please visit these Web Pages to know MORE about his contribution

01] https://study.com/academy/lesson/freuds-major-contributions-limitations.html

02] https://www.psychologs.com/sigmund-freuds-5-most-important-contributions-to-psychology/

03] https://www.betterhelp.com/advice/psychologists/sigmund-freud-psychology-and-the-influence-of-psychoanalysis/

04] https://emocare.co.in/a-brief-history-of-sigmund-freud-and-his-contributions-to-psychology/

05] https://www.freud.org.uk/education/resources/who-was-sigmund-freud/

06] https://en.wikipedia.org/wiki/Sigmund_Freud

07] https://www.britannica.com/biography/Sigmund-Freud

08] https://study.com/academy/lesson/freuds-major-contributions-limitations.html

(😊) :*: (😊) :*: (😊)

Case Studies

of

Sigmund Freud

Sigmund Freud's ideas and theories might look outdated today, but there's no denying the influence that he's had on the advancement of psychology and psychoanalysis techniques. We've all heard the stories about how everything goes back to sex with Freud, but it's worth taking a closer look at some of his most fascinating patients.

https://www.youtube.com/watch?v=sqF3mH7rnaA

[01] Mathilde Schleicher

Mathilde Schleicher was one of Freud's first patients when he began his practice as a "nerve doctor" in 1886. Her story is rather heartbreaking. Schleicher was a musician whose troubles started in earnest when she was abandoned by her fiancé. She was always prone to migraines, and her mental health issues spiralled out of control, causing her to fall into a deep, dark depression. She was referred to Freud for treatment, and he began a series of hypnotherapy sessions. That was in April 1886. By June 1889, she had dug her way out of the depression and was so grateful for all his help that she even presented him with an inscribed textbook, thanking him for all he'd done for her.

Within a month, however, her depression had turned into mania and insomnia. She talked constantly about the fame and fortune that she was going to find with her music career, and she also experienced regular convulsions. Freud referred her to the private medical practice and clinic of Dr. Wilhelm Svetlin, where she was diagnosed not only with what would later become known as manic depression or bipolar disorder, but also as a nymphomaniac, since she regularly stripped and called out for Freud. Other notes suggest that her problems were even deeper. She apparently believed that every one of her bowel movements was a birth and would try to hide her "children" beneath her pillow.

Schleicher spent the next seven months on a continuous cocktail of sedatives like opium, morphine, chloral hydrate, and even cannabis. Gradually, and perhaps unsurprisingly, the manic episodes subsided, and she was released in May 1890. She died in September, with Freud still treating her now-returned depression with chloral hydrate and a new drug called sulfonal. No one noticed that her urine had been filled with blood—a sign of liver damage caused by her medication—until it was too late.

[02] Little Hans

Freud worked with a five-year-old boy he called "Little Hans" who was brought to Freud by his father. The father was looking for help with Hans's fear of horses. Given that he was five, that his family lived near a busy coach inn, and that Hans hadn't had great experiences with horses, it's not surprising that he was afraid of them. They were big, and they were scary. Horses that pulled carts especially terrified him, in no small part because he had seen one (forced to pull a wagon full of people) collapse and die on the street in front of him.

Because he's Freud, you can probably guess that his explanation for the little boy's fear wasn't just due to witnessing the traumatic death of one. According to Freud, Hans was particularly scared of horses that had black muzzles, and he saw this as an association with his father's mustache. He didn't like horses wearing blinders, either, which Freud took to mean that he was associating them with his father's glasses.

Eventually, Freud diagnosed the little boy's fear of horses as an extension of his Oedipus complex. The horse represented his father, largely because of the mustache-and-glasses comparison, along with the tendency of male horses to be very well-endowed. Little Hans, Freud said, was right in the middle of developing an intense, sexual love for his mother and saw his father as a rival for her love and attention. His father was, of course, considerably bigger and stronger than he is, leading to the development of a fear not only of his father, but, by extension, of horses.

Because much of the therapy was done with Hans's father acting as intermediary, Freud determined that his fear of horses wasn't going to be going away anytime soon, as his therapy was dependent on the person whom he was afraid of. When Freud sat down to talk to the boy, he reported that everything that went on in the counseling session only supported his theories and what he had already determined about the Oedipus complex.

Don't worry about what became of Little Hans; Freud followed up with him when he was 19. Not only had he grown up to be completely normal, but he couldn't even remember any of what he'd believed when he was five.

Kindly visit these Videos:

01] https://study.com/academy/lesson/video/psychology-case-study-little-hans.html

All right, let's take a moment to review what we've learned about Little Hans and the implications of his story throughout psychology. Sigmund Freud studied a young boy he called Little Hans who had a phobia of horses. Freud concluded the child demonstrated an Oedipus complex, which can be defined as a mental state where a boy wants to be with his mother based on the Greek tragic hero who unknowingly killed his father and married his mother. He thought the phobia was Hans's displaced fear of his father's punishment for his forbidden thoughts. The phobia eventually faded, and Hans grew up a stable and successful man.

02] https://www.youtube.com/watch?v=_d48EPX_V3Q

This video goes over one of Freud's case studies - that of Little Hans. This case study is quite a good example of how Freud used his psychoanalytic theory to try and understand the causes of trauma/anxiety induced behaviours.

03] https://www.youtube.com/watch?v=oa8PRlZk_OU

We continue with the review of major psychoanalytic case studies, this time with what Freud believed was a decisive insight into child psyche, the so-called case of Little Hans.

04] https://www.youtube.com/watch?v=R56_GZ2Fpw0

[03] Bertha Pappenheim (Anna O)

For years, this patient of Dr. Josef Breuer and Freud's was referred to only as "Anna O" in order to protect her real identity—Bertha Pappenheim.

Pappenheim began treatment with Breuer for a strange sort of hysteria that began when her father fell ill and got worse when he ultimately died from his illness. She was suffering from a wide range of symptoms, including mood swings, hallucinations, a nervous cough, destructive outbursts, and partial paralysis. At times, she also forgot how to speak her native German tongue and was able to only read and speak in English and French.

Breuer spent hundreds of hours with her, getting her to talk through the problems at the root of her suffering. At first, she would only speak in fairy tales, making up stories about what she was thinking and feeling in what she called "chimney sweeping." Gradually, he was able to hypnotize her to take her back to the moments that disturbed her the most, encouraging her to talk about them, forming the basis of a therapy method that's pretty familiar today.

Just how much of her mental illness was real and how much of it was a way to keep the attention of her therapist has been up for debate. Freud, who had been a close friend as well as colleague of Breuer's (Freud even named his oldest daughter after Breuer's wife), condemned him as being a bit foolish for absolutely missing the sexual component of her treatment. He argued that clearly, part of her problem was her absolute infatuation with Breuer. Freud was so outspoken about his belief that it led to the sudden, bitter end of the friendship.

Publicly, Freud used Pappenheim's case as the basis for his work in psychoanalytic therapy. At the same time, however, he lambasted Breuer to his students and used the case as an example of what can happen when a therapist ignores what are clearly sexual fantasies. Freud claimed that Pappenheim's heartbreak over her father's death was actually because of the incestuous, sexual fantasies she had toward him. She transferred these fantasies to Breuer as the new authority figure. According to Freud, Breuer had told him of an episode late in her treatment where he had fled her home after finding his patient in the grip of "hysterical" (and false) childbirth. She had become convinced that she was pregnant with Breuer's child. Pappenheim's horrified estate denied that any of it was ever true when her real identity was released after her death.

Kindly visit the Video:

https://www.youtube.com/watch?v=bYBJVF8i-MM

This video goes over the case of Anna O aka Bertha Pappenheim, a patient diagnosed with hysteria that was well documented in Freud's work. Josef Breuer was the physician who treated Bertha, but collaborated with Freud.

[04] Irma's Injection

Freud wasn't above diagnosing himself when it came to proving his theories, and one of his studies on dreams explored the meaning of one of his own dreams. He called it "Irma's Injection." In the dream, one of his patients, Irma, appears to him at a party. He notices that she's looking even more ill than usual, and he scolds her for not listening to his diagnosis before. Other doctors appear in the dream, and they, too, examine a hesitant Irma and confirm Freud's diagnosis. He also notes that in the dream, he knew what the source of the problem was—an injection, given by another doctor, which Freud thought was an irresponsible, thoughtless thing to do. He points out that the needle that was used probably wasn't even clean.

The dream checked off all the boxes when it came to Freud's own desires and wish fulfilment. He said that chief among his deepest desires was to be able to prove that an illness comes from someone else. He could blame other doctors for treating her wrongly (using dirty needles), and he could blame the patient, too, for not doing as she was told by her doctors. He said that he was quite happy with his proof, and her continued suffering wasn't his fault. Analyzing Freud analyzing himself, it's been suggested that Freud's guilt over Emma Eckstein could be directly applied to Irma's Injection.

[05] Ernst Lanzer (Rat Man)

Ernst Lanzer was a monumental case for Freud, allowing him to see if the same psychoanalytical techniques that he'd been using to treat hysteria would work on other patients with other conditions. In the case of the Rat Man, it was obsessive thoughts.

When Lanzer came to Freud, he was afflicted with an impressively large range of obsessive thoughts. Lanzer feared that he would eventually succumb to the thoughts he had about cutting his own throat, and he had an absolutely paralyzing fear that something terrible was going to happen to either his father or a young woman whom he rather fancied. He also had a major fear of rats after overhearing a story while he was in the army about a particularly horrible torture that he became terrified would be used on himself, his father, or the aforementioned lady. The torture in question involved rats being placed in a bucket, the bucket turned upside down and pressed against the guilty man's buttocks, and the rats being allowed to eat their way inside via the anus. It's clearly a distressing image.

Freud's first observations were of an expression on the Rat Man's face, which seemed to indicate that he was pretty excited about the whole idea of some anus-entry rats. He was diagnosed with an Oedipus complex that led to an emotional imbalance between love, hate, and fear, all directed, in

varying amounts, toward his lady, his father, and his rats. Freud also brought up what he believed was the powerful symbolism of the anus rats, which involves preoccupations with cleanliness, a comparison between money and excrement, and the symbolism of rats as children, linked to the childhood belief that babies are born through the anus. Freud also found that the one time that Lanzer's father had ever spanked him occurred about the same time (when he was around five years old) that a governess let the boy touch her naked body, cementing the association between the two things.

Lanzer's case is also unique in that it's the only case in which we have Freud's case notes in addition to his official report, showing that there were some things that were definitely left out of final drafts, like Freud's lack of neutrality when it came to things like sending his patients postcards when he was away on holiday.

Kindly visit the Video:

01] https://www.youtube.com/watch?v=3CgJZo_iUts

We continue with the review of major psychoanalytic case studies, this time with the analysis of Ernst Lanzer, which Freud believed was a decisive insight into what is nowadays called Obsessive Compulsive Disorder, and made it widely known as "The Ratman Case."

[06] Ida Bauer (Dora)

Ida Bauer's troubles started long before her father took her to Freud in the hopes of curing her of her hysteria. They started in earnest when her mother's obsession with cleanliness (after learning that she had been given a venereal disease by her husband) led to Ida's complete breakdown at only seven years old, which was treated by hydrotherapy and electric shock.

Years later, Ida was propositioned by a family friend—the father of the children she used to babysit and the husband of Ida's own father's mistress. Ida refused, and her refusal triggered a hysterical, downward spiral into depression that went as far as threats to kill herself. Freud, who had treated her father for his venereal disease, was asked to help Ida as well.

Freud diagnosed Ida (or Dora, as his published work called her) as suffering not because of the unwanted advances from a once-trusted family friend, but from a repressed lesbian attraction to her would-be suitor's wife. Her attraction to the woman was further complicated by the fact that she was already Ida's father's mistress, making the relationship between Ida and her father a strained, competitive one. Freud interpreted a dream for Ida:

Her family's house is burning down, and while Ida's father just wants to get them out of the house, her mother wants to look for a jewellery case. The case, Freud says, symbolized Ida's genitals, which her father had failed to protect.

Ida cut her treatment with Freud short. She continued to struggle with mental illness for the rest of her life, which ended in 1945. After a lifetime of resistance to turning into her father, she effectively became her mother, acquiring a fanatic devotion to cleanliness. Ironically, she also continued to stay in touch with the family that started it all, particularly her father's mistress, who became her favourite bridge partner.

Kindly visit these Videos:

01] https://www.youtube.com/watch?v=wVCeDdGfVug

Dr. David Brand will introduce the work and legacy of Sigmund Freud, the founder of psychoanalysis, through a study of two of his case studies, namely the cases of Dora and Little Hans. The case of Dora might well be considered a spectacular failure, since the patient abruptly terminated her treatment at a critical moment. In his effort to understand what went wrong, Freud discovered the central importance of addressing transference in the psychoanalytic situation. In Little Hans, Freud explored the emotional world of a little boy who suddenly developed a devastating phobia which prevented him from leaving his home.

Through his painstaking clinical-detective work, Freud discovered what he came to consider a universal developmental challenge: the Oedipus complex. Those are the lessons that Freud taught the world when these cases were published, well over a century ago, and which animated psychoanalytic thinking and practice for much of the 20th century. But with a hundred years of scholarship, including remarkable research into the actualities of the real-life characters who were those patients, as well as new and evolved perspectives on issues such as the nature of transference and the Oedipus complex, we can see those cases in a startling new light. In our 4 meetings (2 dedicated to each of the case studies), we will look closely.

02] https://www.youtube.com/watch?v=yfURpbwODQY

03] https://www.youtube.com/watch?v=runsSV09uNo

[07] Fanny Moser

At a glance, Fanny Moser had everything one could possibly want. She was in a loving marriage, had two children, was heiress to an old, aristocratic family, and had married into a family known for their exquisite Swiss watches. Just a few days after the birth of her second daughter, her

husband died of a heart attack, and his son from a previous marriage began spreading rumors that Fanny had killed him. After a long, scandalous court battle to clear her name of the accusations, she sold the Moser watch company, gave a huge amount of money to the construction and support of several hospitals, and became more and more known for her nervous condition. She went from doctor to doctor, trying all the new cures, but nothing worked.

She first consulted with Josef Breuer, and Freud was also brought in on the case when she was moved to a sanatorium in Vienna. Suffering from severe depression and nervous tics, she was hypnotized by Freud and encouraged to recount every trauma that ailed her, with the end goal of erasing it from her memory. Traumas ranged from the death of her husband to a scary toad she once saw. Although her condition seemed to improve, it wouldn't for long. Less than a year later, she was back in a clinic. Even though she claimed a strong dislike for Freud (blaming him and Breuer for the poor relationship between herself and her daughters, which stemmed in no small part from her outrage that one of them wanted to be a scientist), she returned again and again as a patient.

She continued to relapse in spite of repeated treatment. Estranged from her hated younger daughter and refusing aid from her older daughter (who became an accomplished zoologist), she instead turned to a lover who would extort millions from her. She died in 1925. Freud wrote to her daughter, apologizing for his failure in diagnosing the correct nature of their relationship and their estrangement.

[08] Hilda Doolittle (H.D.)

Hilda Doolittle was a writer and a poet, and through a series of letters she wrote while under Freud's care and a follow-up book, we have the most complete documentation of his actual methods of analysis and therapy.

Doolittle gave birth to a stillborn child in 1915. After that, she gave birth to a daughter in 1918. Recovering from the birth and a prolonged illness, she and her companion, Winifred Ellerman (Bryher), headed to Greece so she could recover. Along the way, she had a brief romance with one of the men on their ship. (Her husband, who wasn't the father of her child, had long since left.) Doolittle was included in every part of the marriage between Bryher and Robert McAlmon. When McAlmon was incapable of putting up with the two women, he left and was replaced by Kenneth Macpherson. Bryher and Macpherson married, adopted Doolittle's daughter, and included Doolittle in their threesome partnership. Freud must have loved hearing this story.

Perhaps strangely, one of the things that doesn't turn up either in Freud's case studies on "H.D." was the question of sexuality. Regardless of her

rather confused personal life, Doolittle went to see him because she was suffering from writer's block. His therapy worked; she would go on to write Tribute to Freud, an entire memoir documenting their sessions and their personal connection. Her writing after her therapy sessions would explore many of Freud's theories, from the parent-child relationship to gender identity, in a literary format.

Doolittle's letters also talk about the others that sat in on their analysis and therapy sessions—Freud's dogs. Either one or both of his dogs, described as chows that looked like little bears, were always present and were known to cause quite a distraction. Doolittle talks about them fighting and one instance where two puppies were introduced to the chaotic mix, a strange setting for a therapy session, no doubt.

[09] Daniel Paul Schreber

Freud analyzed the case of German judge Daniel Paul Screber with nothing more to go on than Schreber's own memoirs. Initially attracted by phrases like "soul murder," Freud found in Schreber a fascinating story of psychosis.

The story started in childhood. Schreber's father was a doctor who taught that children should not be allowed to cry (and should be beaten until they stopped), given baths in cold water to make them tougher, and forced to wear an orthopedic device at least between the ages of two and eight to ensure that they stood up straight all the time. A child's day was to be rigidly scheduled, and if the child missed switching from one activity to the next, they went hungry. If punishments and beatings needed to be administered, the child must be made to go to the punisher, so they wouldn't hold a grudge.

His father died when Schreber was 19, and when he was 35, his older brother committed suicide. Schreber himself suffered a mental breakdown after being defeated in a run for political office. Committed to a hospital, he was diagnosed as highly sensitive to stimuli (particularly noises), highly emotional, a hypochondriac, and suffering from speech impediments. He was released after six months.

He enjoyed eight years of relative normalcy, but he relapsed, and this time, his hospitalization lasted for another eight years. It was during those eight years that he wrote the book that Freud was so fascinated by. This was also the period during which he believed his body was being turned into the body of a woman (with assistance from little men who lived in his feet and ran the pumps that evacuated his old organs and pushed in the new) and that his ultimate purpose in life was to become pregnant with God's child.

Freud concluded that Schreber's delusions centered around first the man who was treating him, Professor Flechsig, and then, later, God. The idea that he needed to become a woman in order to fulfill his purpose in life—become the mother to a new race of men—indicated that Schreber still feared his father (rightfully so), and latent fears of castration performed by his father manifested themselves in a belief that he was becoming a woman. When God became the central figure to his delusion, Flechsig became a hated figure rather than a savior, suggesting to Freud that Schreber was also dealing with an intense, sexual attraction to Flechsig. When that wasn't fulfilled, the Flechsig role morphed into the role of God, with Schreber filling the subservient, female role his father's abuse had pushed him toward.

[10] Sergei Pankejeff (Wolf Man)

Born in 1886, Sergei Pankejeff would be haunted by death, depression, and suicide for most of his life. Depression was chronic in his family. In 1906, his sister committed suicide, followed by his father in 1907. Even his wife would later commit suicide in 1938. When he began suffering from depression, he sought help.

Freud saw him as a patient from 1910–14, concentrating on a dream that he remembered having as a young child. It involved him sleeping in his bed and waking to look out of an open window. There was a walnut tree outside, and in the tree sat six or seven giant white wolves, watching him. Although he was originally diagnosed with what Dr. Emil Kraeplin called "manic-depressive insanity," Freud disagreed and diagnosed him with "obsessional neurosis" that stemmed from episodes of anxiety that began at a young age which were colored with the religious upbringing that his mother imposed on him.

Freud believed that the wolf dream was the key to unlocking what was going on in Pankejeff's psyche. Animals, Freud said, were often a substitute for a father figure in dreams. The idea of the window opening and the predatory wolves waiting and watching was clearly a sign of a sexual fantasy that Pankejeff was repressing, in which his father was the predator and he was the prey. Part of that, he said, came from a repressed memory that had surfaced. Supposedly, Pankejeff was only 18 months old when he witnessed what he had thought was a violent act between his mother and father, one that he had come to understand was somehow pleasurable.

Freud also looked at the relationship between Pankejeff and his pious female role models—his mother and his beloved Nanya, the nurse who took care of him when he was young. Even though he tried to be good and do as they told him, his baser urges inevitably got the better of him and were released in violent outbursts. His sister stood for not only incest, but

unresolved issues, as she took her own life before they could be sorted through. For Freud, the Wolf Man was the perfect depiction of the damage that unresolved sexual issues in infants can do. Pankejeff ultimately sought help elsewhere and became an insurance lawyer.

Resource:

https://listverse.com/2015/08/26/10-fascinating-case-studies-from-sigmund-freuds-career/

****

Kindly visit the following Web Pages for further material

[01] https://www.psychologistworld.com/freud/case-studies-overview

[02] https://study.com/academy/lesson/psychology-case-study-little-hans.html

[03] https://www.simplypsychology.org/little-hans.html

[04] chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://core.ac.uk/download/pdf/13275883.pdf

[05] https://www.psychologistworld.com/

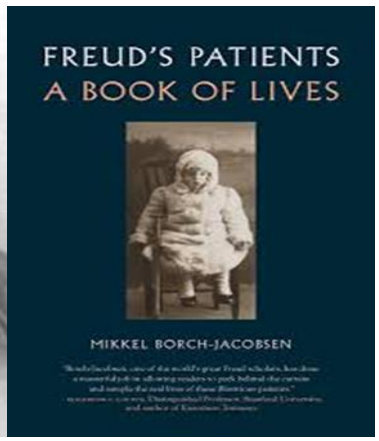
[06] https://en.wikipedia.org/wiki/Irma%27s_injection

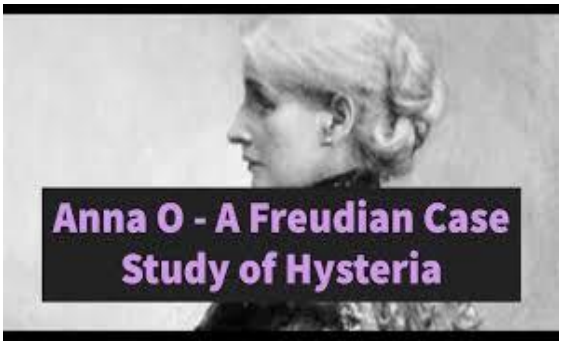
[07] https://thebrooklyninstitute.com/items/courses/new-york/freuds-case-studies-the-rat-man/

[08] https://www.press.jhu.edu/books/title/2522/case-sigmund-freud

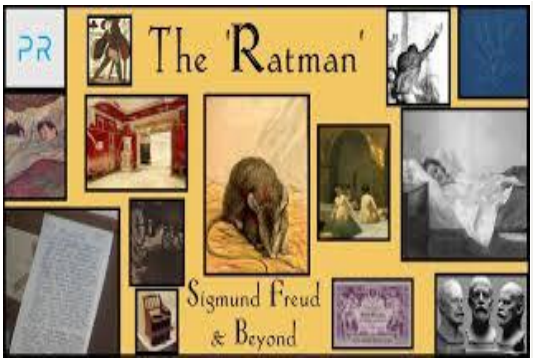
[09] https://en.wikipedia.org/wiki/Dora_(case_study)

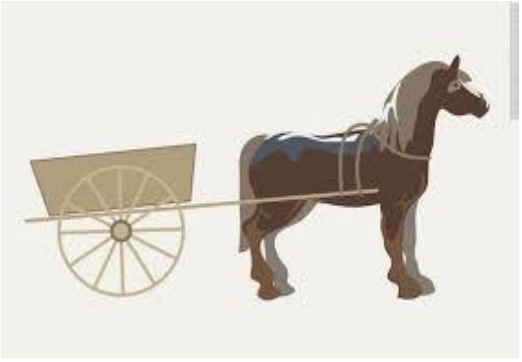
(☺)(☺)(☺)(☺)(☺)

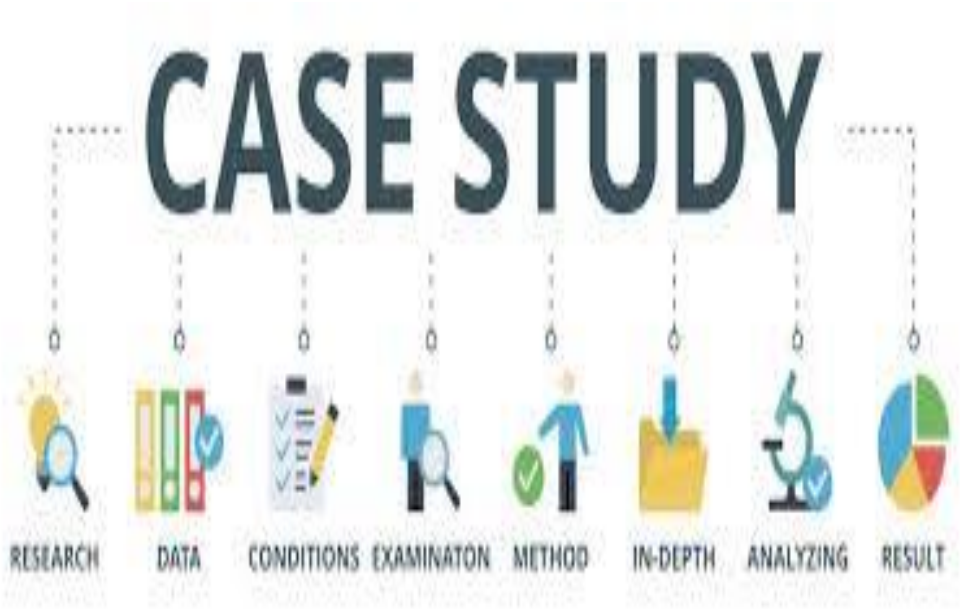

FREUD'S PATIENTS
A BOOK OF LIVES
MIKKEL BORCH-JACOBSEN


Anna O - A Freudian Case Study of Hysteria

Little Hans Often Played "Horses" With His Dad


PR
The 'Ratman'
Sigmund Freud & Beyond




CASE STUDY
RESEARCH
DATA
CONDITIONS
EXAMINATON
METHOD
IN-DEPTH
ANALYZING
RESULT

An Introduction and Brief Overview of Psychoanalysis

Resource: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC10575551/

Cureus
Publishing Beyond Open Access

Cureus. 2023 Sep; 15(9): e45171.

Published online 2023 Sep 13. doi: 10.7759/cureus.45171

An Introduction and Brief Overview of Psychoanalysis

Monitoring Editor: Alexander Muacevic and John R Adler

Martin Tarzian,[1] Mariana Ndrio,[2] and Adegbenro O Fakoya[3]

Author information Article notes Copyright and License information PMC Disclaimer

Abstract

The field of psychology has been shaped by the views and perspectives of Sigmund Freud and his former students: Carl Jung, Alfred Adler, Erik Erikson, and Karen Horney. These psychologists and their respective schools of thought provide distinct views on psychology and influences on personality and psychosocial development. The foundation for psychoanalysis was laid by Freud, his work on the unconscious mind, and his emphasis on early childhood experiences. His students also made substantial contributions that expanded, sharpened, and challenged his theories. This review will begin by highlighting the work of Sigmund Freud; it will then compare his theories with the theories of his students. This review will introduce and bring attention to the most important figures of psychoanalysis and give a brief overview of their theories.

Keywords: karen horney, erik erikson, alfred adler, carl jung, sigmund freud, psychology, unconscious, psychoanalysis

Sigmund Freud (Born May 6th, 1856) was an Austrian neurologist widely known as the father of psychoanalysis. His revolutionary theories, thoughts, and challenges to the field of psychology have changed how theorists understand the mind and how psychologists treat their patients [1]. Throughout his life, he worked fervently and tirelessly to advance his theories, beginning in the late 19th century and continuing until he died in 1939. Today, most clinical psychologists and psychiatrists roll their eyes when Freud's ideas are brought up. However, his impact on shaping the theoretical and practical approaches to the human mind and reasoning for behavior cannot be understated or forgotten [2].

Freud attended medical school at the University of Vienna and graduated as a neurologist [1,2]. He was interested in the brain's anatomy and how the nervous system works in relation to the human body. Time and time again, his research led him to query and ponder the relationship between the human mind and the physical ailments his patients would experience [3]. He began to question whether the symptomology he witnessed in his patients came from the illness within the brain or the mind. As time passed, Freud developed a passion for understanding the complexities of the mind and psyche, eventually leading him to pursue his pioneering work of *psychoanalysis* [3].

As his passion and interest in the human mind increased, Sigmund Freud shifted from treating neurological diseases to treating individuals suffering from psychological issues such as depression and anxiety [3]. This switch gradually occurred in the late 1800s. By the 1900s, Freud was solely focused on using psychoanalysis to explain anomalies of human nature [3,4]. While working at the University of Vienna, his professor, Dr. Josef Breuer, introduced Sigmund Freud to a fascinating case. The patient, referred to as "Anna O," experienced a range of physical symptoms such as visual disturbances, hallucinations, partial paralysis, and speech problems with no apparent physical cause [4]. Dr. Breuer found that her symptoms improved when he helped her recover memories of traumatic experiences that she had repressed from conscious awareness, which he called the "Cathartic Method" [4]. Unsurprisingly, Sigmund Freud, who was already fascinated with anomalies of the human mind, feverishly began exploring the possible psychological phenomena that could explain Anna Os's symptomology.

Later, in 1895, Freud and Breuer published a book discussing Anna's case and other similar clinical cases called "Studies in Hysteria." This case is significant because it laid the foundation for developing Freud's influential ideas about psychoanalysis [5,6].

Continuing his work with Breuer, Freud finally derived his groundbreaking theory about "The Unconscious," proposing that repressed memories and desires influence behavioral and emotional states. A revolutionary concept at the time, this theory would permanently leave its imprint on psychological thinking for centuries to come [6,7]. This time can also be considered the period when Freud abandoned neurology as a field and focused solely on practicing psychoanalysis. While initially he used the method of hypnosis taught to him by Charcot, Freud recognized that he needed a better way of addressing his patients' unconscious desires and memories. Thus, he developed the "Free Association," in which patients were encouraged to speak freely about their thoughts and feelings without censorship or self-editing [7,8]. Through this technique, Freud believed that he uncovered the unconscious thoughts and memories that were the root cause of many psychological phenomena and anomalies [7,8].

In 1899, Sigmund Freud released his groundbreaking book "The Interpretation of Dreams." He proposed a new theory on the meaning behind dreams and how they relate to the unconscious [9-11]. In his book, he argued that dreams portal into humankind's hidden desires and emotions and provide insight into any underlying conflicts within the unconscious mind. At the start of the 1900s, Freud had established himself as the master of addressing the unconscious [1-3]. As time passed, his theories continued to grow more rambunctious and ambitious in their claims of explaining human behavior. His work revolutionized how we view the human psyche and opened many avenues for further exploration [9].

In the early 1900s, Sigmund Freud had established himself at the frontier of psychological thinking and began writing about the Oedipus complex [1-3]. This theory claims that young children have an unconscious sexual desire toward the parent of the opposite sex. The Oedipal complex has come to be known as Sigmund Freud's most controversial theory and is often joked about when referenced in popular media [12]. He also formulated the tripartite theory involving the id, ego, and superego - a theory still taught today to explain different facets of the human psyche. Over the next decade,

Freud dedicated himself to improving these theories [12]. In 1902, Sigmund Freud formed the Vienna Psychoanalytic Society, and it quickly became a popular hub for the exploration and development of his theories. He also began instructing other mental health professionals in psychoanalysis, leading to its increased spread across Europe and the United States in the following years [1,2]. His work at the Vienna Psychoanalytic Society, along with his time spent teaching, are regarded as the reasons that psychoanalysis quickly globalized at the turn of the 20th century.

Despite the initial success of psychoanalysis, Freud's theories were controversial and faced criticism from many quarters. Some critics accused Freud of being overly focused on sex and of exaggerating the influence of the unconscious mind. Others argued that psychoanalysis lacked scientific validity and was based on anecdotal evidence rather than empirical data [13]. Ultimately, even his students challenged him and began their own schools of thought, which we will discuss later [13]. Nevertheless, Freud's influence on psychology and culture cannot be overstated. His theories continue to be the subject of debate and research, and psychoanalysis remains a popular and influential field of study. Freud's discovery of psychoanalysis paved the way for a new understanding of the human mind and continues to shape our understanding of psychology and society [1-3].

Freud's legacy extends beyond his contributions. His circle of inspired and loyal pupils continued to push and advance the field. Together, they have expanded the principles of psychoanalysis. These students, united in their respect and admiration for Freud, carry his ideas forward, establishing psychoanalysis as a legitimate and influential approach to understanding the human mind. By continuing to explore and apply psychoanalytic principles, we can gain a deeper understanding of ourselves, our actions, and the intricate workings of the human mind. This review aims to emphasize the contributions of psychoanalysis, from Sigmund Freud to his students Carl Jung, Alfred Adler, Erik Erikson, and Karen Horney.

Go to:

Review

Freud's Free Association Technique

Free association is the fundamental technique of addressing the unconscious in psychoanalysis. The method allows patients to freely express their thoughts, feelings, and emotions without censoring themselves. Commonly, the patient lies on a couch in the physician's office and is made to feel very comfortable. This lowers the patient's guard and thus the ego's guard, allowing the mind to truly express its reservations [14]. The goal is to elicit the unconscious thoughts and memories contributing to psychological distress [14]. The theory behind free association is that unconscious thoughts and emotions may be painful, embarrassing, or socially unacceptable and thus remain submerged in the unconscious [14]. The patient is lulled into a state of comfort through free association, allowing these subconscious notions to come to light [14].

By bringing these unconscious thoughts and feelings into conscious awareness, the patient is allowed to address them and understand why they may be experiencing distress from them. The therapist can encourage the patient to talk about dreams, childhood memories, or anything that may bring the patient's underlying issues to conscious awareness [15]. The therapist must listen without interrupting or imposing their own ideas, thus creating a safe space to express themselves openly and speak honestly [15].

Free association is not without its limitations and criticism. One of the criticisms of free association is that it relies too much on the therapist's ability to interpret the patient's unconscious thoughts and feelings. This is subjective, and different therapists may interpret the exact words or phrases differently [16]. Take, for instance, a dream depicting a tiger pursuing a gazelle in the depths of the jungle. One therapist might interpret the tiger as a symbol of the patient's personal strength and confidence, while another therapist could perceive the gazelle as a representation of the patient's apprehension regarding vulnerability to external forces. Determining which interpretation is objectively accurate is inherently elusive if not impossible. Another challenge with free association is that it is time-consuming and arduous. Patients may struggle to access their unconscious thoughts, feelings, and/or emotions, and it may take several months or even years to express themselves honestly and freely [16]. Despite these limitations, free association remains a fascinating approach to both therapy and addressing the unconscious. While it has limitations, free association remains an interesting tool in treating psychological disorders. It is a pivotal technique used by Sigmund Freud and other followers of psychoanalysis [15].

The Oedipal complex

First proposed by Sigmund Freud, the Oedipal complex is an essential concept within psychoanalysis. According to Freud, the Oedipal complex is a psychological phenomenon occurring between three and six in otherwise healthy children [17]. This desire is theorized to originate from the child's need to satisfy sexual instincts, which are repressed by social norms and familial expectations [18-20]. It represents a child's unconscious desire to own the same-sex parent and eliminate the other, whom they view as competition. The child develops hostility, jealousy, and anger toward the same-sex parent while experiencing love and sexual attraction toward the parent of the opposite sex [18-20].

The Oedipal complex has been criticized and debated outside and within the psychoanalytic community. Some argue that the Oedipal complex is a culturally specific concept that does not apply to all societies, and it reinforces gender stereotypes and heteronormativity [21]. Despite the ongoing debate, the Oedipal complex remains a central concept in psychoanalytic theory and continues to shift and influence the understanding of human psychology, desire, and development [21].

The tripartite theory of the psyche

The id represents our primitive impulses and desires, including sexual and aggressive urges. According to Freud, the id is the source of our unconscious thoughts and wishes and operates on the principle of immediate gratification [22]. For instance, consider a situation where one child observes another child enjoying their favorite snack. In response, the first child impulsively snatches the snack and swiftly consumes it. This impulsive act reflects the id's instincts and desires. On the other hand, the ego serves as the rational and conscious aspect of the psyche, acting as a mediator between the id's demands and the realities of the external world [22]. Its role is to satisfy the id's needs in a socially acceptable manner, avoiding negative consequences. In our previous example, the child witnessing another child devouring their favorite snack would refrain from forcibly taking it, as doing so would result in punishment from an authority figure. Instead, the child might negotiate, offering a piece of their own snack in exchange for a portion of the other child's snack, thus achieving their goal in a socially acceptable manner. Lastly, the superego symbolizes the internalization of societal norms and

values [23]. It functions as a moral compass, determining right from wrong based on cultural and ethical standards. The superego enforces moral principles and may elicit feelings of guilt or shame when one's actions violate those standards [22,23]. In the hypothetical scenario, the child may be tempted to steal the snack but recalls the moral teachings of their favorite cartoon character, which emphasizes that stealing is morally wrong. As a result, the child refrains from stealing the snack, influenced by the cultural impact of their beloved cartoon character [23].

Some argue that Freud's tripartite theory oversimplifies human thought and behavior [24]. According to his theory, only three components underlie all the behavior a person will ever exhibit in their lifetime. His theory does not allow change or growth as an individual would continuously operate on at least one of these three principles [24]. According to Freud's theory, humans are inherently selfish creatures who are always trying to manipulate a situation to attain their desires that will not bring punishment or pain [23-25]. Despite these criticisms, the id, ego, and superego concept contributes significantly to psychoanalysis [24]. It emphasizes the dynamic relationship between our primitive desires, rational consciousness, and societal norms. While it has been criticized for its narrow focus and deterministic view of the human psyche, it remains a significant contribution to psychoanalysis.

The secret world of dreams: Sigmund Freud's interpretation and analysis

"The Interpretation of Dreams" (published in 1899) is considered one of the most influential books. In "The Interpretation of Dreams," Freud provides insights into his theories about the mechanisms that underlie the unconscious mind [25]. He argued that the content of dreams is symbolic and that it is necessary to decode the symbolism to understand what the dream truly represents [25].

For Freud, dreams are a way for people to address their unconscious wishes. These wishes are unacceptable to our conscious mind and thus remain trapped in the recesses of the subconscious [26]. During sleep, the boundary between consciousness and unconsciousness becomes blurred, and therefore, we are allowed to address our repressed emotions within our dreams [26,27]. Freud believed that the manifest content of the dream (what we remember upon waking) was a disguise for the latent content (the

true meaning of the dream) [26]. For example, in a dream where a person is flying, flight represents the desire to escape from a difficult situation or a yearning to experience freedom. A dream about a mouse might represent repressed feelings of inadequacy or weakness compared to others. Freud argued that dreams are a means of processing unresolved psychological conflicts. Thus, for Freud, dreams are a form of therapy that allows people to work through their difficult emotions and subconscious issues in the comfort of their own beds [26,27].

Unlike his other theories, Freud's dream interpretation theory was the center of controversy. Some argued that his ideas were too focused on sexual desires and his approach was too subjective to the interpreter [27]. How can one tell if a dream has some deep underlying meaning or is just a dream? Others questioned the validity of interpreting dreams as a means of uncovering unconscious thoughts and emotions [27]. Like the tiger stalking the gazelle example discussed earlier, two therapists may interpret the same dream differently. There is no objective way to determine whose interpretation is correct. Despite these criticisms, Freud's theory of dream interpretation remains a significant contribution to psychoanalysis. It has been used to gain insights into the workings of the unconscious mind and to treat various psychological disorders, including anxiety, depression, and post-traumatic stress disorder [27].

Going rogue with the mind: The psychoanalytical mavericks who challenged Freud

In the 1950s, psychoanalysis was not only established as its own discipline but was now being taken to new frontiers. Freud's original ideas were challenged and built upon by a new generation of psychoanalytical theorists, including Carl Jung, Alfred Adler, Erik Erikson, and Karen Horney. These theorists emphasized different aspects of the human unconscious. The unconscious was used to address the mental health concerns of patients worldwide. In addition, therapy and healing became a central aspect of psychoanalysis.

Jung vs. Freud: even the deepest relationships cannot escape the idiosyncrasies of the ego

Carl Jung (1875-1961) was a Swiss psychiatrist, psychoanalyst, and former student of Freud who developed his own Analytical Psychology theory. While he was initially a follower of Sigmund Freud, his ideas eventually diverged from Freud's, and the two men had a falling out [28]. Jung viewed classical psychoanalysis as a perspective that does not foster individual growth, nor did it provide the framework for the commonality of all people. Analytical Psychology is a psychological theory and framework that explores the collective unconscious, archetypes, and the process of Individuation [28,29]. Carl Jung recognized the existence of a shared reservoir of universal human experiences and symbols, known as the collective unconscious, which influences our thoughts, feelings, and behaviors through archetypes [30,31]. Individuation, a central concept in Jungian psychology, involves integrating both conscious and unconscious aspects of one's personality to achieve wholeness and self-realization [31]. Like Freud, Jung saw dreams as a gateway to the unconscious mind [28]. Overall, Jungian psychology offers a holistic approach to understanding the human mind. Jung's approach fosters personal growth and embraces a journey toward self-discovery. The following section will highlight the similarities and differences between Analytical Psychology and Freud's Classical Psychoanalysis.

Similarities Between Jung's Analytical Psychology and Psychoanalysis

The importance of the unconscious: Both Jung and Freud agreed that the unconscious mind plays a vital role in shaping our behaviors and experiences. They also believed that unconscious conflicts lead to psychological distress. Finally, they agreed that exploring the unconscious through free association could lead to spiritual and psychological healing [28]. While sharing these foundational beliefs with Sigmund Freud, Jung expanded upon them and introduced his own distinctive concepts. Jung argued that the unconscious had various aspects and was not solely driven by sexual motivations, as proposed by Freud. Rather the existence of a collective unconscious, a reservoir of shared human experiences, emotions, and symbols that shape our thoughts and behaviors through archetypes (we will discuss archetypes shortly), explained much of our behavior, if not all [29]. He saw the unconscious as a rich source of wisdom, creativity, and spiritual insight. Freud's focus on repressed memories and painful truths about ourselves vastly differed from Jung's, who explored the deepest layers of the psyche to integrate and harmonize conscious and unconscious aspects of one's self to achieve personal growth and wholeness [29]. Jung's views

on the unconscious were not limited to pathology. Still, they encompassed a broader approach to understanding the human mind and its relation to universal themes, the cosmos, and archetypal patterns [29].

The use of dream analysis: Both Jung and Freud agreed that dreams are a window into the unconscious mind. They also decided that analyzing the symbols and themes within someone's dreams could uncover repressed thoughts and feelings causing pain and strife in that person's life [28]. Carl Jung was profoundly interested in dream analysis. His exploration of the unconscious through dream analysis was driven by his desire to bridge a gap between religion and science [29]. In his book "Memories, Dreams, Reflections," Jung discusses how religion, science, and the unconscious are intertwined. He compares the term "the unconscious" with Gods, religions, and numinosity that have been present throughout human history [29]. Jung acknowledges that certain experiences, such as dreams and inspirations, arise spontaneously and cannot be attributed solely to conscious effort. He suggested that these experiences emanate from the human psyche, a demon, a god, or the unconscious [29]. Jung believed that the unconscious contains an unknown realm, parallel to reality as we know it, a vast expanse beneath the surface of consciousness. He acknowledged the limitations of scientific knowledge about the unconscious and the futility of objectively studying the workings of the unconscious. Like Freud, Jung's approach to dream analysis sought to uncover the deeper meanings and symbolic messages embedded in dreams, considering them valuable sources of insight into the unconscious aspects of the individual's psyche [29]. He embraced the subjective nature of dream analysis and accepted that although not perfect, it offers much to the therapist in addressing the psychological issues of their patients [29].

The emphasis on the therapist-patient relationship: Both Jung and Freud believed that the relationship between therapist and patient was key to the success of psychotherapy. They agreed that the therapist is a guide to help navigate unconscious conflicts and promote healing [28]. Carl Jung heavily emphasized the therapeutic alliance. He saw the relationship between the therapist and the patient as a crucial determinant for facilitating healing and growth. According to Jung, the therapist's ability to establish a strong connection and rapport with the patient is paramount for a successful therapeutic process. He believed that a trusting and collaborative alliance allows the patient to feel safe, understood, and supported, creating a

conducive environment for exploration and self-discovery [29]. His stress on creating a safe haven for patients to express themselves freely goes hand in hand with Freud's free association.

Emphasis on the therapeutic alliance as a partnership is central to analytical therapy. The therapist must provide guidance, support, and overall compassion. Encouraging active engagement is crucial to success, according to Jung [28,29]. He underscored the value of empathy, listening actively, and caring. By demonstrating respect, acceptance, and a non-judgmental attitude, the therapist creates an environment that allows the patient to freely express their thoughts, real feelings, and true emotions [29]. The similarities between Freud's emphasis on creating a safe environment and Jung's emphasis on empathy highlight that Jung's theories, although unique from Freud's, remain rooted in classical psychoanalysis. Jung also believed that the therapeutic alliance provides the foundation for exploring the unconscious aspects of the patient's psyche. He recognized that the unconscious holds valuable insights and symbols that can shed light on the patient's inner world. Through collaboration and trust, the therapist can guide the patient into navigating and understanding the facets of their psyche. Ultimately uncovering hidden patterns, unresolved conflicts, and potentiating self-growth were the goals of Carl Jung [29].

Differences Between Jung's Analytical Psychology and Psychoanalysis

The structure of the psyche: While both Jung and Freud emphasized the importance of the unconscious mind, they disagreed about its structure. Freud saw the psyche as consisting of the id, ego, and superego (as discussed earlier). Jung, in contrast, saw the psyche as consisting of three different layers: the conscious, the personal unconscious, and the collective unconscious. According to Jung, the conscious mind is just the tip of the iceberg and is limited in its ability to understand our true nature [29]. The conscious is what we are actively aware of and thinking about at the moment. The personal unconscious is the second layer of consciousness, which consists of all the experiences, memories, and feelings that are not within our immediate awareness. For example, a person may have an upsetting and recurring dream which initially appears to have no meaning. However, upon exploration in analytical therapy, the meaning behind this recurring dream may be discovered and addressed. This idea is very similar to Freud's latent and manifest dreams. The personal unconscious also

includes forgotten memories, repressed thoughts, and feelings we have not fully processed or are ready to acknowledge. Jung believed that the personal unconscious is a fundamental part of our psyche that could house the positive and negative components of the self [29]. The third and deepest layer of consciousness is the collective unconscious. Here we find the archetypes, symbols, and universal experiences that all humans share, regardless of dominion. Here, according to Jung, is the foundation of human thinking. It is the source of our deepest spiritual and creative impulses and what defines us as humans [29]. Jung believed that the collective unconscious was responsible for producing myths, fairy tales, and other universal symbols found in cultures and civilizations worldwide. Even day-to-day interactions can be explained with Jung's theory. For example, a traffic light that uses green to symbolize *go* and red to symbolize *stop* may be defined by some deeply shared human positive emotion toward the color green and reservation to the color red. He believed that by tapping into this deeper layer of consciousness, individuals could better understand their psyche and the world around them [29].

What motivates people: Freud believed that repressed sexual desires universally lead to psychological distress and are the primary motivation source for human behavior [12,13]. Analytical psychologists argue that sexual desire is just one aspect of a broader human desire termed "Life Energy." While acknowledging that sexual conflicts may be a source of distress, Jungian psychologists do not see sexual desire as the essential source of conflict for most people [28,29]. Instead, Life Energy is the primary psychic need that motivates us all to grow and pursue fulfilling lives [30]. Jung saw Life Energy as the fundamental aspect that drives individuals toward self-realization and wholeness [29]. Life Energy encompasses all forms of psychic energy, including creative needs, spiritual pursuits, and intelligence desires [28,29]. Jung saw the expression of life energy as being closely tied to a process he termed "Individuation," which involves the integration of all aspects of self to reach a state of peace and tranquility [29]. He believed that Life Energy drives all humans toward pursuing Individuation. Life Energy manifests itself in various ways, such as creative pursuits, meaningful relationships, and spiritual practice. Jung saw the suppression of Life Energy as harmful to our well-being. People who suppress their Life Energy may experience physical or psychological symptoms [28,29]. Thus, unlike Freud, who viewed the unconscious as a

place of shame and distress for his patients, Jung saw the unconscious as a gateway to reaching a state of Individuation or idealistic self.

Archetypes: According to Carl Jung, archetypes are recurring universal human experience themes rooted within the collective unconscious [29]. Archetypes represent fundamental aspects of human existence, such as characters, symbols, or situations, and they are shared across different cultures and periods [30,31]. For example, weddings have occurred in cultures worldwide despite no prior interaction between most cultures. It would seem then that getting married is a normal aspect of being human, which is shared among the collective unconscious of all people. Archetypes, therefore, arise from the innate psychological predispositions of humankind. They can manifest in arts, religion, literature, mythology, and poetry [32]. For example, the "Hero Archetype" has existed in numerous cultures throughout history. This is the story of a protagonist who must accomplish a quest to attain a goal, from Babylon's Gilgamesh to today's Hollywood movies. No culture has ever existed without a story that involves the "Hero Archetype." Archetypes provide organizing patterns of thinking that shape our thoughts. Archetypes reflect shared human nature, providing a framework for interpreting the world [32]. By recognizing and working with archetypes, psychologists can gain insight into integrating shared unconscious elements into conscious awareness to provide effective therapy [30-32].

Individuation: Individuation is a central theme in analytical psychology. It refers to the psychological process of integrating all the aspects of oneself and thus realizing one's true potential [31]. It requires putting together the conscious and unconscious elements of the mind. For Individuation to occur, one must strive to develop a unique identity and establish a harmony between conscious thoughts and unconscious desires and instincts [31,32]. It is a lifelong process that involves self-reflection, self-discovery, and self-acceptance, in that order [31]. Individuation goes beyond conforming to societal expectations. Jung highlights the need to explore inner depths and integrate the repressed aspects of the self no matter how shameful [31]. Through Individuation, individuals become more self-aware and authentic. The ultimate goal is to become in tune with oneself and one's purpose. It is a journey of transformation that leads to personal fulfillment and a more meaningful life [30-33]. Although Sigmund Freud did acknowledge the importance of personal growth, he differed from Jung's concept of

Individuation. Freud's goal was to alleviate psychological distress through the process of psychoanalysis. He never emphasized achieving a sense of wholeness or integration of the self [29,29,33].

While Carl Jung was initially a follower of Sigmund Freud, he eventually developed his theory of analytical psychology and quickly diverged from Freud's classical psychoanalysis. While there are a few similarities between the two, such as the emphasis on the unconscious and the use of dream analysis, there were also poignant differences, such as their views on what drives humans, the structure of the psyche, the concept of self, and the ultimate goal of humans. Freud emphasized the significance of sexual desire for driving human nature, but Carl Jung disagreed. He believed sexual needs were a small part of a vast human desire called Life Energy. Life Energy is the desire to attain Individuation, a state of self-realization. Individuation occurs when the collective unconscious, personal unconscious, and conscious work harmoniously to acknowledge all aspects of oneself.

The battle of Vienna: Adler vs. Freud - feelings of inferiority

Alfred Adler (1870-1937) was an Austrian psychiatrist, psychotherapist, and former student of Sigmund Freud. Like Jung, he developed his theory rooted in psychoanalysis, known as Individual Psychology. Adler began as a follower of Sigmund Freud. Similarly to Jung, he eventually developed his approach to psychoanalysis. Individual Psychology emphasizes the holistic nature of people and considers the interplay between the psychological, biological, and cultural factors for shaping feelings, thoughts, and cognition. Adler emphasizes the importance of understanding an individual's perspective to explain why they are the way they are [34,35]. The Adlerian theory emphasizes personal growth and self-improvement, similar to Jungian psychology. Individual psychology, however, highlights the concept of inferiority and superiority in an individual's development [34]. Adler heavily emphasized negative feelings from childhood stemming into the strife individuals experience in adulthood. Individual psychology offers a unique framework for understanding individuals as striving beings influenced by their social environments [34,35]. In this response, we will summarize Adler's research concerning psychoanalysis, highlighting both the similarities and differences between the two approaches.

The importance of childhood experiences: Both Adler and Freud agreed that early childhood experiences shape personality, self-image, and behavior in adulthood. They agreed that the therapist should help the patient explore and understand early life experiences to gain insight into their current strife [34]. Adler, just like Freud, saw childhood as pivotal. He recognized that early interactions with caregivers and the social environment impact a person's sense of self-worth and ability to navigate life's obstacles [34]. Adler, unlike Freud, highlighted the importance of empowering children to develop a sense of competence, confidence, and mastery of tasks. He encouraged children to overcome feelings of inferiority and contribute positively to society. Adler's holistic approach to childhood and development emphasized the interplay between social dynamics, individual aspirations, and the cultivation of social interest as crucial factors in promoting healthy psychological growth [34].

The use of free association: Both Adler and Freud used free association to access the unconscious thoughts of their patients. They both agreed that exploring the unconscious aspects of the mind could lead to greater self-awareness and, ultimately, healing [34]. Through Adler's observations of children affected by "organic deficiencies" (physical handicaps), he established his theories on Superiority and Inferiority. He found that children who experienced physical limitations needed to compensate and achieve a feeling of superiority over other children [35]. This striving for superiority propelled them to take on more significant challenges in life and perceive the world as enemy territory [35]. For example, someone with no arms walking behind you may be offended that you opened the door for them despite being willing to open it for anyone. Perceiving that you opened that door for them because of their organic deficiency, they would be more inclined to take on the challenge of opening the door themselves than someone with arms to prove they can. Many of the actions these children performed became part of their adaptive response to their deficiency [35]. According to Adler, these children quickly and firmly established defensive and offensive attitudes, developing antagonistic behaviors such as fighting, hesitating, stopping, and pushing [35]. Adler argued that through intense focus on themselves and their flaws, they tend to be egocentric, lacking social empathy, courage, and self-confidence, as they fear defeat more than they desire success [35]. These children actively sought out

favorable situations while creating barriers to avoid confronting challenges that they may not be able to surpass [35]. These children, burdened by the inferiority of their organs, became strongly influenced by the darker aspects of life [35]. In his therapeutic work, Adler utilized free association to explore and unravel these unconscious dynamics, helping these children gain insight into their thought patterns and strategies for compensating for their deficiencies, ultimately supporting them in developing a healthier and more socially connected life [34-36].

The therapeutic relationship: Adler, Jung, and Freud agreed that therapeutic alliance is critical to success and change in at-risk children. They also all agreed that the therapist must establish trust and nurture a relationship based on openness and willingness to communicate. He underscored facilitating a safe space for exploration and growth [34,35]. According to Adler, the importance of a therapeutic alliance extends beyond the boundaries of the therapist and patient. Adler believed that therapists, social workers, and teachers all play roles in addressing the psychological issues of children and thus must work together as a team [35]. Therapists can guide children toward a more hopeful future by establishing a strong partnership with parents and collaborating with teachers. This future fosters the growth of individuals who have become accountable, aware, and willing to give back to society [35]. Adler's emphasis on the therapeutic alliance highlights the need for a community effort to shape the development of children [35].

Differences Between Adler's Individual Psychology and Psychoanalysis

The drive of human nature: Freud saw sexual desire as the primary motivation of human behavior. Jung saw Life Energy as the ultimate drive, but Adler believed that striving for superiority was humankind's primary motivation. Individual psychology sees people as inherently needing to overcome feelings of inferiority. Just like Jung, Adler acknowledged that sexual problems could be a source of psychological distress at times. He did not emphasize them [35,36]. He believed that people are motivated by a need to overcome their feelings of inferiority and thus strive for superiority. He termed this ambition the "will to power." According to Adler, everyone experiences a sense of inferiority stemming from childhood experiences of inadequacy compared to

others [36]. For example, a child who failed a math test would experience feelings of inferiority and would work extra hard to do well on the next math test to achieve a feeling of superiority. If the child continues to do poorly in math, they will carry on through life, avoiding math problems, thus preventing that feeling of being inferior. Therefore, feeling of inferiority provides all people with two choices, strive to become superior or avoid that obstacle that once made them feel inferior [36].

The concept of the unconscious: While both Adler and Freud believed in the importance of the unconscious mind, they disagreed about its structure. Freud saw the unconscious as a repository for repressed thoughts and feelings that were too painful to be brought into consciousness. Adler believed the unconscious is a source of creativity and problem-solving, unlike Jung [37]. Adler did not see the need to distinguish between the conscious and unconscious realms clearly [37]. He recognized the fluidity between levels of awareness, whereby what may initially seem unconscious can be raised to consciousness through effective therapy or when it becomes relevant and necessary. Many things remain unconscious because they are not immediately appropriate or needed in conscious awareness. However, these unconscious elements can be brought into consciousness when required. Adler understood that individuals tend to focus on and consider only those aspects supporting their self-enhancement goals. Elements disturbing or challenging their viewpoint are often left aside in the unconscious [37]. For Adler, the conscious mind becomes a source of encouragement, while the unconscious holds what might disrupt or hinder the individual's perspective. The individual's lifestyle, to some extent, reflects the degree of narrow or broad focus in their awareness. A narrow focus may disregard or suppress aspects not aligning with their goals.

In contrast, a more general perspective allows for a more comprehensive understanding and integration of conscious and unconscious elements [35]. Adler's views on the unconscious align with his holistic assessment of the individual. He believed the mind could not be divided into separate and antagonistic halves of the conscious

and unconscious. Instead, consciousness and unconsciousness are directed by the individual's fictional final goal, representing their ultimate purpose and self-enhancement [38]. Self-enhancement in this accord is not unlike his contemporary Carl Jung's "Individuation," both goals being continued self-improvement [31,32].

While there are similarities between self-enhancement and Individuation regarding personal growth, there are also nuances. Self-enhancement focuses on overcoming feelings of inferiority [37], emphasizing building a sense of superiority [37]. In contrast, Individuation is all about self-discovery and the journey to self-realization. Wholeness is established through incorporating all aspects of oneself [31,32]. Adler and Jung recognized the importance of self-actualization and fulfilling one's potential. Ultimately, self-enhancement and Individuation represent two different approaches to growth. Self-enhancement focused on personal achievement and superiority, and Individuation focused on self-discovery, integration, and wholeness.

The concept of the self: Adler did not use the term "self" as Jung did. However, he agreed that people have a fundamental sense of self shaped by interactions with others and experiences. Thus, Adler saw the goal of therapy as helping others develop a more positive sense of self and enabling them to overcome feelings of inferiority [34-36]. Adler's concept of self emphasizes the indivisibility of the mind rejecting a notion of a boundary between the conscious and unconscious. Instead, both are guided by the individual's final goal, which drives their decision-making [37]. According to Adler, the opposition between conscious and unconscious impulses is merely a difference in means, with both aspects ultimately working toward enhancing the self. He argued that there is fluidity between levels of awareness. Thus, at one time, the unconscious may be raised to consciousness when necessary [37]. Adler recognizes that not everything must be consciously attended to at all times. Certain thoughts and feelings may remain unconscious until they become relevant or required to undergo a course of action [37]. The conscious mind focuses on thoughts, feelings, and experiences that support and reinforce the patient. The unconscious mind possesses ideas and feelings that disrupt or challenge their

perspective of themselves [37]. Overall, Adler's self-concept highlights the interconnectedness of conscious and unconscious processes. The fluidity between these levels of awareness suggests that unconscious elements can be made conscious, and a comprehensive understanding of the self can be achieved through effective therapy and self-reflection.

Alfred Adler and Sigmund Freud were two of the most influential figures in the development of modern psychology, yet their theories differed significantly. While Freud focused on the unconscious mind and the role of instinctual drives, Adler saw the importance of needing to feel superior. While working with children with organic deficiency, Adler noticed that these children strived to put themselves in situations where they could feel superior and avoid problems that made them feel inferior [35]. His observations led Adler to believe that all people have feelings of inferiority that stem from childhood. Adler also emphasized the self more than Freud did. Adler believed that by combining the positive ideas of one's self from the conscious mind and negative aspects from the unconscious mind, one could reach enlightenment and self-awareness.

Emphasizing stages: Erikson and Freud's views on personality development

Erik Erikson (1902-1994) was a psychologist who built on Freud's theories and developed his approach to psychosocial development. Erikson states that we all must overcome eight stages of development. These stages encompass a range of challenges, such as establishing trust with caregivers, overwhelming feelings of guilt, forming an identity, and accomplishing autonomy. The Eriksonian theory emphasizes achieving a healthy balance between societal demands and our own needs. Thus, he focuses on the societal and cultural factors that influence us at every point of our lives [38]. Each stage is characterized by a specific crisis that individuals must resolve to mature and become successful and content with life [39,40]. By addressing the psychosocial challenges of each stage, individuals have an opportunity to establish a fulfilling life. We will summarize Erikson's theory, highlighting the similarities and differences between him and Freud [38].

Similarities Between Erikson's Psychosocial Theory and Psychoanalysis

The importance of early childhood experiences: Like Freud, Erikson agreed that early childhood experiences have a lasting impact on personality development. Like Freud, he emphasized the importance of the first few years of life in shaping a person's sense of self [38-40]. Classical psychoanalytic theory heavily emphasizes childhood experience, particularly the psychosexual stages [14]. Freud argued that the experiences of the first few years of life, especially interactions with parents or caregivers, ultimately shape an individual's personality [14]. Erikson expanded on Freud's emphasis on psychosexual development to encompass a lifelong journey with stages marked by developmental tasks. Erikson did agree with Freud in regards to childhood experiences being pivotal. However, he extended the focus to include the entire lifespan [38]. They both agreed and recognized that early childhood experiences impact an individual's psychological development and personality. They believed unresolved conflicts or challenges during these formative years could lead to long-term consequences [38,39]. Freud focused on the sexual drives that occurred during infancy and early childhood, but Erikson believed every stage of life has its own drive, and these drives extend passed just early childhood [14].

The influence of the unconscious mind: While Erikson acknowledged the existence of the unconscious and believed it does play some role in processing information, he did not focus on it or speak about it much [40]. Unlike Freud, Jung, and Adler, Erikson was indifferent to the unconscious processes. He did not acknowledge them much in his developmental theory. For Erikson, the conscious mind plays a prominent role, and unconscious processes are irrelevant at best [40]. Erikson believed that individuals actively engage in self-discovery and identity formation, which involves conscious reflection [40]. While Erikson did not dismiss the existence of unconscious influence, he placed heavier emphasis on conscious awareness and how this conscious awareness allowed for integrating social and cultural factors [40].

Differences Between Erikson's Psychosocial Theory and Psychoanalysis

The drive of human nature: According to Freud, humans are driven by sexual urges, particularly in childhood. Erikson disagreed. For Erikson, every part of life presents its own unique challenge that causes people to purpose [40].

Erikson's theory focused more on social and emotional development than the sexual aspects emphasized by Freud [41]. However, a stage in Erikson's view is often associated with Freud's emphasis on sexuality, and that is Erikson's "Identity vs. Role Confusion" stage, which occurs during adolescence (12 to 18 years old). During Erikson's Identity vs. Role Confusion stage, adolescents explore their identities, trying to establish a sense of self and figure out their place in society [42]. This stage is characterized by the search for a cohesive identity, including exploring one's sexual and gender identity. Thus, while Erikson did not emphasize sexual development as Freud did, this stage does involve exploring sexual and romantic relationships, which, in a way, can be seen as parallel to Freud's focus on sexual development [42].

The focus on social and cultural influences: Erikson emphasized the role of social and cultural factors in shaping personality development. Freud rarely acknowledged or spoke about the role of society or culture in his theoretical approach. Erikson believed that a person's social context played a significant role in shaping identity [40]. The fourth stage, "Industry vs. Inferiority," exemplifies the cultural focus in development. This stage occurs between the ages of six and 12 [42]. In the Industry vs. Inferiority stage, children develop a sense of competence in various social and academic settings. The child must strive to acquire new skills, accomplish tasks, and receive recognition and praise from others. A parallel between Adler's Will to Power can be seen in this stage, as the child must strive to feel superior at this point in their life.

Interestingly, many of the children that Adler worked with were between the ages of six and 12 when he initially formulated his theory [35]. According to Erkison [42], this stage is crucial for developing self-esteem. Culture significantly influences the activities and expectations during this stage. Educational systems, societal norms, and cultural practices shape the tasks and activities children are encouraged to pursue. Cultural factors also influence the standards against which children measure their competence. Cultural values, beliefs, and social comparisons shape children's perceptions of success or failure. By acknowledging the role of culture in the Industry vs. Inferiority stage, Erikson's theory recognizes that cultural contexts influence children's socialization and self-evaluation [42].

The emphasis on stages of development: Erikson's theory proposes eight stages of psychosocial development, each characterized by a particular crisis or challenge that must be resolved for them to progress to the next stage [42]. These stages are influenced by social factors such as family, peers, cultural norms, and the individual's personality and temperament. For example, in the first stage of psychosocial development, trust vs. mistrust, infants must learn to trust their caregivers to develop a sense of security and basic trust in the world around them [42]. If caregivers are consistently responsive and meet the infant's needs, the child will develop a sense of trust, influencing their future relationships and sense of self. However, if caregivers are unresponsive or inconsistent, the child may develop a sense of mistrust, which could lead to future difficulties in forming trusting relationships.

Similarly, in the fifth stage of psychosocial development, identity vs. role confusion, adolescents must navigate the challenges of identity formation and establish a sense of self-consistent with their cultural and social context [42]. If adolescents can successfully integrate their personal values and goals with the expectations of their social environment, they will develop a sense of identity and purpose. However, they may experience confusion and a lack of direction if they cannot do so. According to Erikson, each of the eight stages of development has its own unique set of challenges [42].

Erikson's theory of psychosocial development proposed eight stages of development, each characterized by a particular crisis or challenge that must be resolved to progress to the next stage. Unlike Freud, Erikson believed that development continues throughout the lifespan and that successful resolution of these stages leads to a more integrated sense of self. Additionally, Erikson's theory emphasized the potential for personal growth and change throughout the lifespan rather than the fixed nature of personality proposed by Freud. While Freud stresses the role of the unconscious mind and the importance of sexual and aggressive drives in shaping personality, Erikson believed that social and cultural factors played a more significant role.

Beyond the Oedipus complex: Horney's feminist challenge to Freudian psychoanalysis

Karen Horney (1885-1952) was a psychoanalyst who developed her own theories about the unconscious influences and mechanisms that shape and ultimately determine behavior [43]. Horneyian psychology offers an alternative perspective from traditional psychoanalysis. Like Erikson and Jung, she emphasized the influence of cultural elements that lead to internal conflict [43]. Horney introduced the "interpersonal theory." She highlights the importance of early relationships in shaping someone's personality [44]. In this regard, social and cultural context is crucial in understanding human behavior and the emergence of what she termed "neurotic patterns." At the core of Horney's theory is "basic anxiety." Individuals develop a fundamental sense of insecurity and anxiety during their early years due to feelings of helplessness and vulnerability, similar to Adler's inferiority complex [44,45]. According to Horney, we are all imprinted with certain gender roles, which leads to feelings of internal strife. This anxiety influences the individual's subsequent psychological development and contributes to the formation of neurotic behaviors to cope with the stressors of day-to-day living.

Similarities Between Karen Horney's Theory and Psychoanalysis

The importance of early childhood experiences: Like all the other psychoanalysts we discussed, Horney agreed that early childhood experiences play a significant role in shaping a person [43]. Unlike Freud, who emphasized the influence of unconscious drives, conflicts, and sexual development [1-3], Horney focused on the impact of gender roles and sexuality in forming an individual's sense of self and their relationship to society [43,44].

Karen Horney and Sigmund Freud share similarities in their views on the unconscious [1-3,43,44]. Both psychologists acknowledged the existence of the unconscious mind, recognizing that individuals are not always aware of the motivations, desires, and conflicts that drive their thoughts and behaviors. They agreed that the unconscious significantly influences human behavior, shaping aspects of personality, emotional experiences, and the formation of psychological symptoms [43,44]. While their theories diverged in specific mechanisms and influences on the unconscious, such as cultural and social factors in Horney's approach versus innate drives in Freud's theory, they recognized the importance of exploring and understanding the unconscious to gain insight into human psychology [43,44].

The role of culture and society: Horney believed that cultural and societal factors played a significant role in shaping personality, whereas Freud's psychoanalytic theory focused primarily on the individual psyche. She emphasized the importance of social influences such as gender roles, cultural norms, and societal expectations in shaping a person's sense of self [43,44]. Horney believed that women, in particular, are socialized to adopt submissive and nurturing roles, which can lead to feelings of inferiority and helplessness down the line [43]. Women are often taught to prioritize the needs of others over their own, which can lead to a lack of self-esteem and a sense of being powerless or dependent on others. Horney believed that this cultural conditioning could lead to the development of what she called "feminine psychology," which is characterized by a preoccupation with love, relationships, and the desire for approval from others [44]. Women who internalize these cultural messages may struggle with insecurity and self-doubt, affecting their sense of self and ability to achieve their goals [43,44]. Horney also believed that men are subject to cultural expectations and that traditional male gender roles can lead to emotional detachment and a need to prove oneself through competition and achievement. Men may struggle with feelings of isolation and a sense of disconnection from their emotions, which can affect their ability to form intimate relationships and achieve a sense of fulfillment in their lives [43,44]. Karen Horney and Alfred Adler had contrasting views on the concept of inferiority while sharing some similarities. Horney believed that feelings of inferiority stem from societal pressures and parental attitudes, leading to inadequacy and insecurity [44,45]. She emphasized the role of external validation and success as compensatory strategies to overcome these feelings.

In contrast, Adler viewed inferiority as an inherent part of the human condition, driving individuals to strive for superiority and personal growth. He emphasized the importance of overcoming inferiority through developing a sense of community and contributing to society [35,36]. Both theorists recognized the impact of childhood experiences on the development of inferiority. Still, Horney focused more on cultural and social influences, while Adler emphasized individual psychology and the pursuit of social interest.

The role of anxiety: Horney placed a greater emphasis on the role of anxiety in shaping behavior and personality than Freud did. She believed anxiety

was a normal and necessary part of life and could be harnessed to promote growth and change [45]. Horney developed the concept of "basic anxiety," which refers to a deep-seated feeling of insecurity and helplessness that arises from early childhood experiences. Basic anxiety can lead to neurosis and other psychological problems if not addressed. Horney believed that basic anxiety was a pervasive sense of vulnerability and insecurity from early childhood experiences, such as neglect, rejection, or criticism from caregivers [45]. This basic anxiety can become a central aspect of an individual's personality and affect their relationships, sense of self, and ability to cope with stress. According to Horney, there are several ways in which individuals may respond to basic anxiety. One response is to seek security and protection from others, which can lead to a preoccupation with relationships and a fear of rejection or abandonment. Another response is to develop a strong sense of independence and self-sufficiency, which can lead to a fear of being controlled or dominated by others. A third response is to become aggressive or domineering, which can be a defense against feelings of helplessness and vulnerability [45].

The concept of neurotic needs: Horney identified the "neurotic needs" common to everyone and could lead to neurosis if not addressed. These included the need for affection and approval, the need for power and control, and the need for perfection as well as others [45]. According to Horney, neurotic needs are compulsive desires or behaviors that individuals adopt to feel more secure and alleviate anxiety. These needs are not based on genuine personal interests or values but rather on a perceived need to conform to the expectations of others or to achieve a sense of control over their environment [45]. These needs can become so ingrained in an individual's personality that they interfere with their ability to form healthy relationships, pursue personal interests, and achieve a sense of fulfillment in life. Horney believed that the development of neurotic needs was influenced by early childhood experiences, particularly those that involved feelings of neglect, rejection, or criticism from caregivers. These experiences can make individuals feel insecure and vulnerable and adopt behaviors or attitudes that they believe will protect them from further harm [45].

The role of psychotherapy: Horney's approach to psychotherapy differed significantly from traditional psychoanalysis. She believed the therapist's role was to create a supportive and empathic environment where the client could

explore and understand their emotions and experiences rather than interpret and analyze the client's unconscious motivations and conflicts [43,44].

Karen Horney and Sigmund Freud had significant differences in their personality and psychological development theories. Freud emphasized the importance of innate drives and instincts in shaping an individual's psychological development. At the same time, Horney believed that an individual's personality was largely shaped by their social and cultural experiences, particularly their early relationships with caregivers. Horney also differed from Freud's views on gender and sexuality, emphasizing that gender roles were socially constructed and influenced by cultural norms and expectations. Overall, while Freud's theories continue to be influential in modern psychology, Horney's emphasis on the role of social and cultural experiences in shaping an individual's personality has had a lasting impact on psychology.

Strengths, limitations, and contributions of this study

One of the major strengths of this review paper is the comprehensive coverage of the major contributors to the field of psychoanalysis and how their views contrast with the founder, Sigmund Freud. By exploring the findings of these contributors, the reader is offered many unique perspectives and, thus, a broader understanding of the field. However, a limitation of this review is its lack of detailed exploration of the theories and concepts put forth by these major contributors. Due to the nature of the paper, which aims to provide an overview of the history of psychoanalysis, it does not have the space to delve deeply into each theorist's work. Consequently, readers seeking an in-depth analysis of specific theories may use this review as a starting place for their research and learning. We hope that this paper could put forth a framework for what psychoanalysis is and where it came from. In addition, we hope to have sparked the reader's interest to further read and learn more about this fascinating psychology paradigm.

Conclusions

The theories of Sigmund Freud have laid a foundation for psychoanalytical psychology. Although the thoughts and attitudes of his students differed from him, they remained grounded in psychoanalysis. All four

psychoanalysts we have discussed agree that childhood plays a significant role in development. Freud, as we discussed earlier, emphasized the sexual nature of people and believed this was the most significant factor in determining a person's behavior and personality. Jung spoke about the collective unconscious and the need for self-realization, a drive he termed "individuation." In his theory, we all share a collective unconscious and must use the archetypes of this collective unconscious with our consciousness to attain self-realization. Adler had his version of self-realization, called "Will to Power." Adler saw all people needing to overcome feelings of inferiority from childhood to attain feelings of superiority in adulthood. Erikson believed every life stage has unique challenges and drives to overcome negative feelings. Horney emphasized the feelings of anxiety influencing our behavior and drives.

While Freud spoke of the id, ego, and superego in his theory of the unconscious, this was not a central theme for his students. Jung highlighted the collective unconscious, a universal shared architecture of understanding the world around us. Adler saw the unconscious and consciousness as more fluid than Freud did. He believed people could more easily access the unconscious than Freud had originally postulated. Erikson acknowledged the unconscious but was indifferent about it in his theoretical framework. Horney's view of the unconscious was very similar to Freud's; however, she heavily emphasized how gender roles influence our unconsciousness. In conclusion, the diverse perspectives of Freud and his students, such as Jung, Adler, Erikson, and Horney, have contributed to the rich tapestry of psychoanalytical psychology, each offering unique insights into the role of childhood, the unconscious mind, and the factors shaping human behavior and personality.

Notes

The authors have declared that no competing interests exist.

References

1. Reminiscences of Professor Sigmund Freud. Graf M. *Psychoanal Q.* 1942;4:465–476. [PubMed] [Google Scholar]

2. The scientific legacy of Sigmund Freud: toward a psychodynamically informed psychological science. Westen D. *Psychol Bull.* 1988;124:333–371. [Google Scholar]

3. Sigmund Freud's evolution from neurology to psychiatry: evidence from his La Salpêtrière library. Bogousslavsky J. *Neurology.* 2011;77:1391–1394. [PubMed] [Google Scholar]

4. The story of "Anna O": a critical review with new data. Ellenberger HF. *J Hist Behav Sci.* 1972;8:267–279. [PubMed] [Google Scholar]

5. Hysteria and its historiography: a review of past and present writings (I) Micale MS. *Hist Sci.* 1989;27:223–261. [PubMed] [Google Scholar]

6. "The original case material of psychoanalysis", American journal of psychiatry, cviii (1952), 829-34. Suzanne Reichard confirmed Goshen's rediagnoses in "A re-examination of 'Studies in hysteria'". Goshen C. http://chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://ajp.psychiatryonline.org/doi/pdf/10.1176/ajp.108.11.829?casa_token=5lHseYlhCSYAAAAA:0jOQK9VFMwkWx-TnxoroYWOj7oM61QifOvjnPfNvPrgCK0CkenIMcBdb_UIVT9Pc6t2d6yuBK_A. *Psychoanal Q.* 1956:155–177. [Google Scholar]

7. From Freud to cognitive science: a contemporary account of the unconscious. Power M, Brewin CR. *Br J Clin Psychol.* 1991;30:289–310. [PubMed] [Google Scholar]

8. Free association and changing models of mind. Aron L. *J Am Acad Psychoanal.* 1990;18:439–459. [PubMed] [Google Scholar]

9. Interpretation in The interpretation of dreams. Kuiken D. *Dreaming.* 1994;4:85–88. [Google Scholar]

10. Freud S. *Literature and Psychoanalysis.* West Sussex: Columbia University Press; 1983. The interpretation of dreams; pp. 29–33. [Google Scholar]

11. "The Interpretation of Dreams" by Sigmund Freud. Parsons T. http://www.jstor.org/stable/20024191. *Daedalus.* 1974;103:91–96. [PubMed] [Google Scholar]

12. "You are requested to close an eye": Freud's seduction theory and theory of the Oedipus complex revisited. Zepf S, Zepf FD. *Psychoanal Rev.* 2011;98:287–323. [PubMed] [Google Scholar]

13. Criticism as self-analysis. Barnett C. *Hist Human Sci.* 2022;35:219–228. [Google Scholar]

14. Jones E. New York: Penguin; 1964. The Life and Works of Sigmund Freud. [Google Scholar]

15. Free association: from Freud to current use—the effects of training analysis on the use of free association. Schachter J. *Psychoanal Inquiry.* 2018;6:457–467. [Google Scholar]

16. Author's response: the reliability and validity of Freud's methods of free association and interpretation. Macmillan M. *Psychol Inquiry.* 2001;12:167–175. [Google Scholar]

17. Origins and evolution of the Oedipus complex as conceptualized by Freud. Hartocollis P. *Psychoanal Rev.* 2005;92:315–334. [PubMed] [Google Scholar]

18. The teaching of the Oedipus complex: on making Freud meaningful to university students by unveiling his essential ideas on the human condition. Blass RB. *Int J Psychoanak.* 2001;6:1105–1121. [PubMed] [Google Scholar]

19. Freud S. Vol. 2. London: Macmillan; 1964. The Standard Edition of the Complete Psychological Works of Sigmund Freud; pp. 21–47. [Google Scholar]

20. Klein M. *Contributions to psychoanalysis, 1921-1945.* London: Hogarth Press; 1948. Contributions to Psychoanalysis, 1921-1945. [Google Scholar]

21. Deconstructing Oedipus. Izzard S. *Eur J Psychother Counsel.* 2002;5:1–12. [Google Scholar]

22. Id, ego, and superego. *2010). Encyclopedia of Identity. 10.4135/9781412979306.n111.* [May; 2022]. 2010. https://sk.sagepub.com/reference/identity/n116.xml

23. O'Leary Z. *The Science Jargon Buster.* California: SAGE Publications Ltd; 2007. Id/ego/superego; pp. 125–126. [Google Scholar]

24. Critical review: metapsychology and biology: some criticisms of Freud's "Beyond the Pleasure Principle.". Suttie ID. *J Neurol Psychopathol.* 1924;5:61–70. [PMC free article] [PubMed] [Google Scholar]

25. Grubrich-Simitis I. *Dreams and History.* London: Routledge; [May; 2022]. 2003. How Freud wrote and revised his Interpretation of Dreams: conflicts around the subjective origins of the book of the century . [Google Scholar]

26. Freud S. *The Interpretation of Dreams.* Vienna: Franz Deuticke; 1900. Distortion in dreams. [Google Scholar]

27. Early reviews of The Interpretation of Dreams. Kanzer M. *Psychoanal Study Child.* 1988;43:33–48. [PubMed] [Google Scholar]

28. Review of Freud's psychoanalysis approach to literary studies. Niaz A, Stanikzai Stanikzai, SM SM, Sahibzada J. *Am Int J Social Sci Res.* 2019;4:35–44. [Google Scholar]

29. The mind beyond our immediate awareness: Freudian, Jungian, and cognitive models of the unconscious. Ekstrom SR. *J Anal Psychol.* 2004;49:657–682. [PubMed] [Google Scholar]

30. Jung's "Psychology with the Psyche" and the Behavioral Sciences. Jones RA. *Behav Sci (Basel)* 2013;3:408–417. [PMC free article] [PubMed] [Google Scholar]

31. The journey of individuation: a Jungian alternative to the theory and practice of leading authentically. Ladkin D, Spiller C, Craze G. *Leadership.* 2018;14:415–434. [Google Scholar]

32. Individuation: finding oneself in analysis--taking risks and making sacrifices. Schmidt M. *J Anal Psychol.* 2005;50:595–616. [PubMed] [Google Scholar]

33. Jung CG. *Collected Works of C.G. Jung, Volume 9 (Part 1)* New Jersey: Princeton University Press; 1969. The concept of the collective unconscious; pp. 42–53. [Google Scholar]

34. The individual psychology of alfred adler: an item of history and a promise of a revolution. Allen TW. *Counsel Psychol.* 1972;3:3–24. [Google Scholar]

35. Individual psychology. Adler A. *J Abnormal Social Psychol.* 1927;22:116–122. [Google Scholar]

36. Revitalizing Alfred Adler: an echo for equality. McCluskey MC. *Clin Soc Work J.* 2022;50:387–399. [PMC free article] [PubMed] [Google Scholar]

37. The "un-understood": Adler's grasp of unconscious. Prinsloo C, Qu X. *J Individual Psychol.* 2020;76:152–155. [Google Scholar]

38. Erik Erikson: critical times, critical theory. Douvan E. *Child Psychiatry Hum Dev.* 1997;28:15–21. [PubMed] [Google Scholar]

39. Erik Erikson's theory of psychosocial development and vocational behavior. Munley PH. *J Counsel Psychol.* 1975;22:314–319. [Google Scholar]

40. From instinct to identity: implications of changing psychoanalytic concepts of social life from Freud to Erikson. Hoffman LE. *J Hist Behav Sci.* 1982;18:130–146. [PubMed] [Google Scholar]

41. Erikson, Erik (1902-1994), psychoanalyst, author, and intellectual. Friedman LJ, Carney J. *American National Biography Online.* 2000:1401069. [Google Scholar]

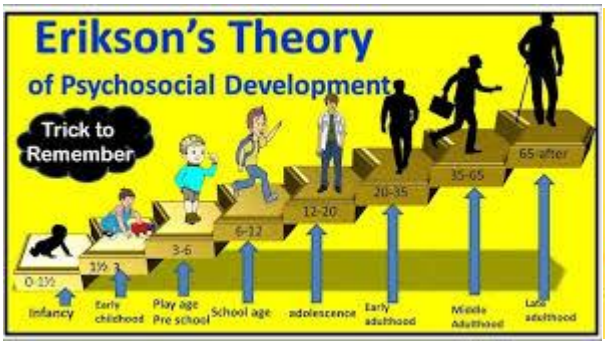
42. Orenstein GA, Lewis L. Treasure Island, FL: StatPearls Publishing; 2023. Eriksons Stages of Psychosocial Development. [PubMed] [Google Scholar]

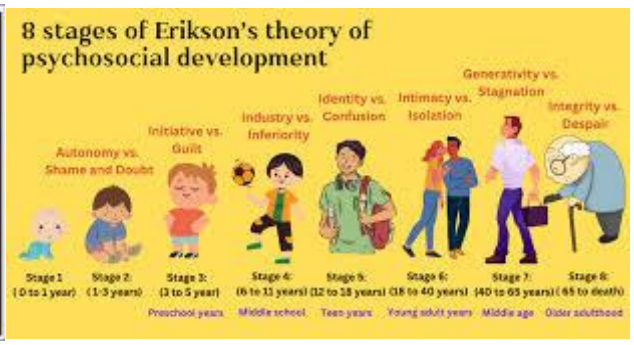
43. Vanacore SM. *The Wiley Encyclopedia of Personality and Individual Differences.* London: Wiley; 2020. Karen Horney. [Google Scholar]

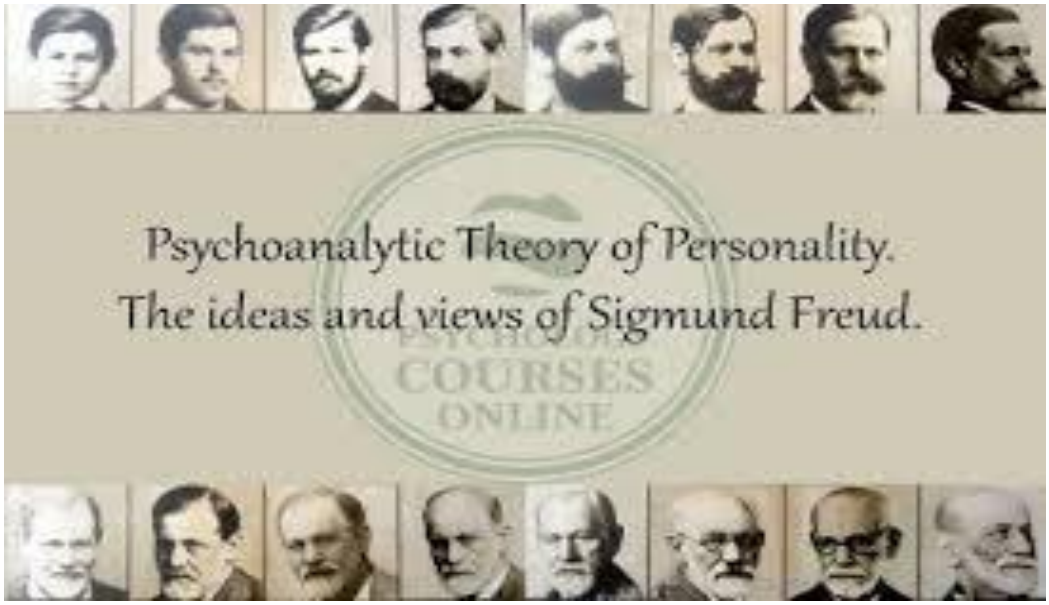
44. Karen Horney (1885-1952) a tribute. Hyatt R. *J Marital Fam Ther.* 1977;3:39–43. [Google Scholar]

45. Paris J. *Diogenes.* Vol. 1. New York: W. W. Norton, i937: Diogenes; 1953. Reviews: new ways in psychoanalysis by Karen Horney New York: W. W. Norton, I939. The Neurotic Personality of our Time by Karen Horney New York: W. W. Norton, 1937; pp. 93–99. [Google Scholar]

(😊)(😊)(😊)(😊)(😊)




8 stages of Erikson's theory of psychosocial development
Autonomy vs. Shame and Doubt
Initiative vs. Guilt
Industry vs. Inferiority
Identity vs. Confusion
Intimacy vs. Isolation
Generativity vs. Stagnation
Integrity vs. Despair
Stage 1 (0 to 1 year)
Stage 2: (1-3 years)
Stage 3: (3 to 5 year)
Stage 4: (6 to 11 years)
Stage 5: (12 to 18 years)
Stage 6: (18 to 40 years)
Stage 7: (40 to 65 years)
Stage 8: (65 to death)
Preschool years
Middle school
Teen years
Young adult years
Middle age
Older adulthood



Sigmund Freud

Watch these Cartoons:

[01] https://www.youtube.com/watch?v=6Clmn9s19Ik

Not a typical biography, Ralph Steadman examines Freud using Freud's 1905 essay on Jokes and illustrates his points with 75 drawings. Rich illustrations and witty text work hand in hand to transform each scene into a "joking situation," which the artist hilariously examines according to the techniques wielded by Freud himself in his 1905 book on humour and the unconscious mind.

[02] https://www.youtube.com/watch?v=6VBWwvJjdxc

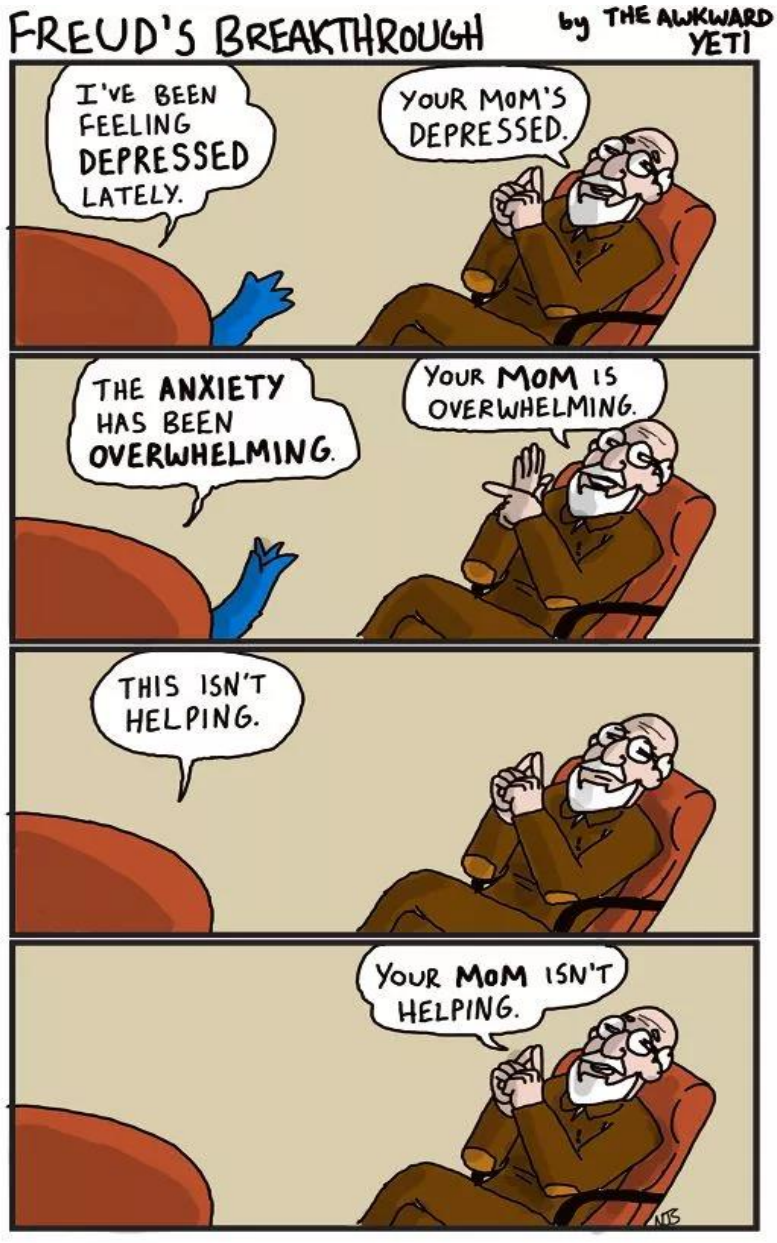
Stumped on how to treat Albert Einstein's embarrassing condition, Freud enlists the help of his one-time colleague Carl Jung.

Sigmund Freud took a very keen interest in the psychology of humour and it is hoped that he would have found the following memes and cartoons very funny!

Explore the depths of the human psyche with our collection of Freudian theory cartoons. From dream analysis to the id, ego, and superego, these cartoons will tickle your subconscious and leave you in stitches.

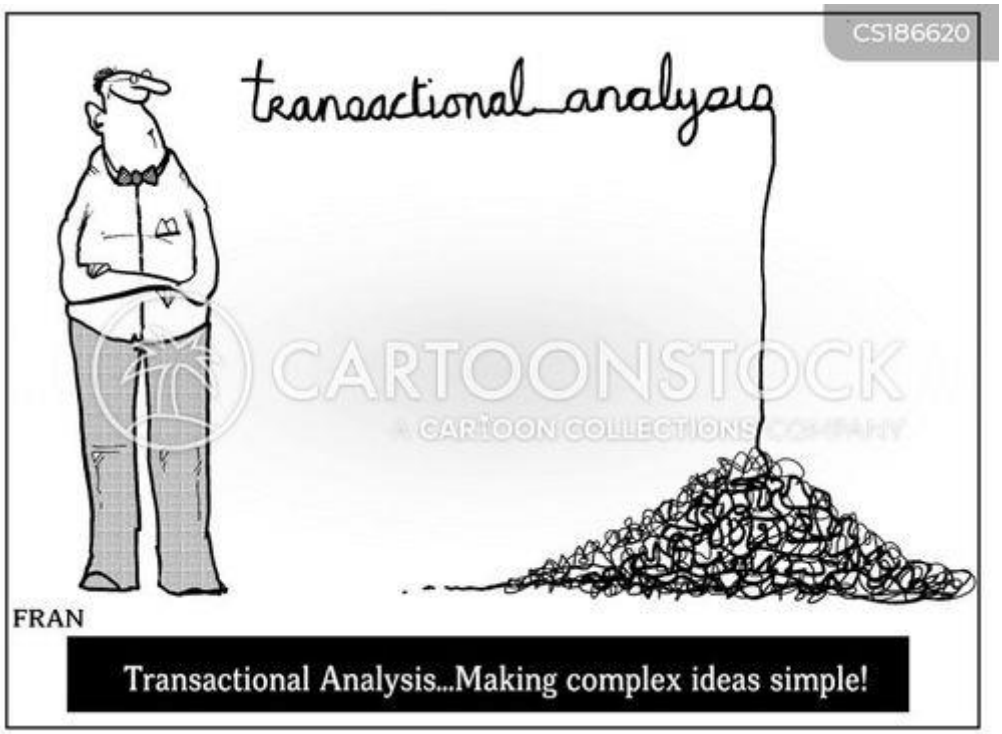
Because psychoanalysis is a serious business, it has become a classic target of cartoonists.

Just Enjoy!



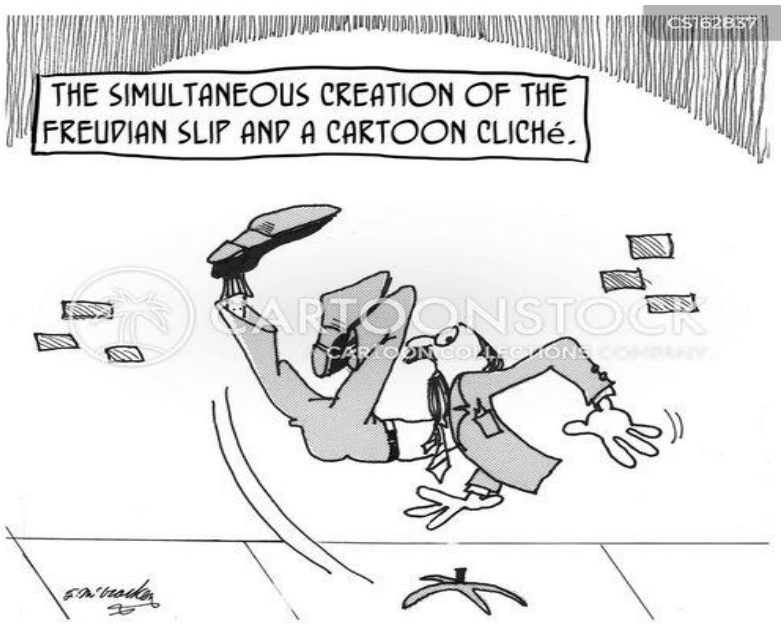
"Can I have a volunteer, please."

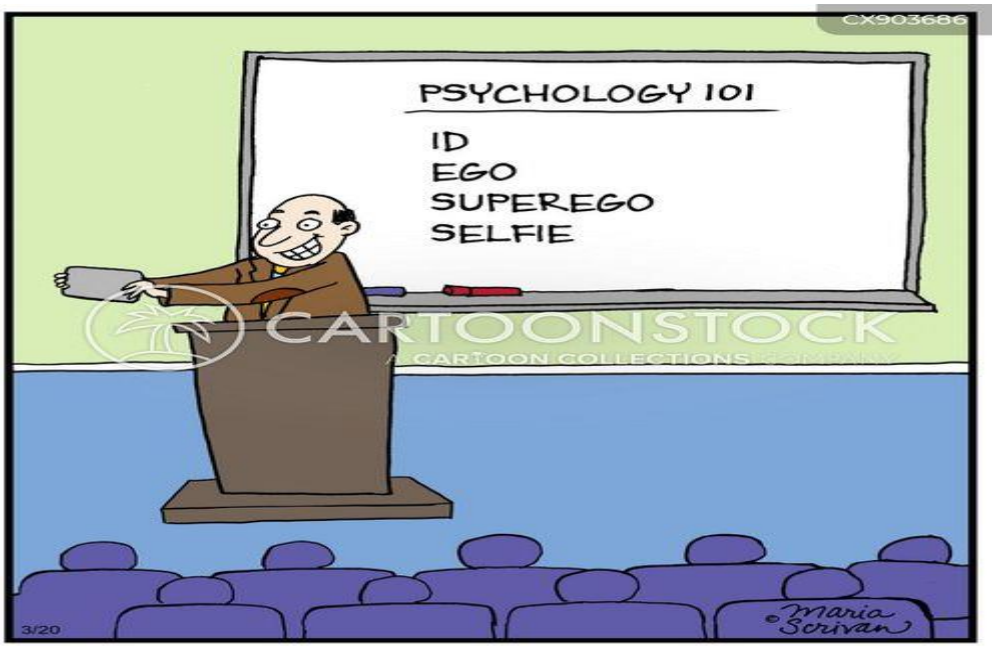
"There's also my theory that we all come from a bad dream I'm having."

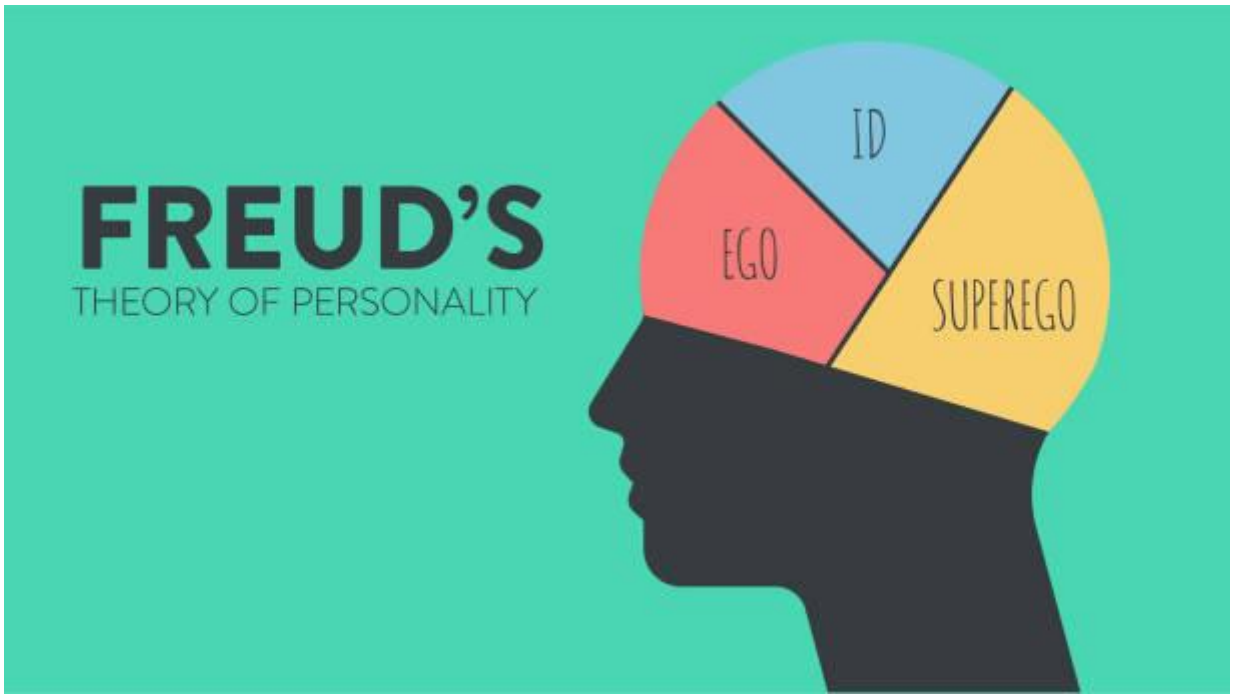


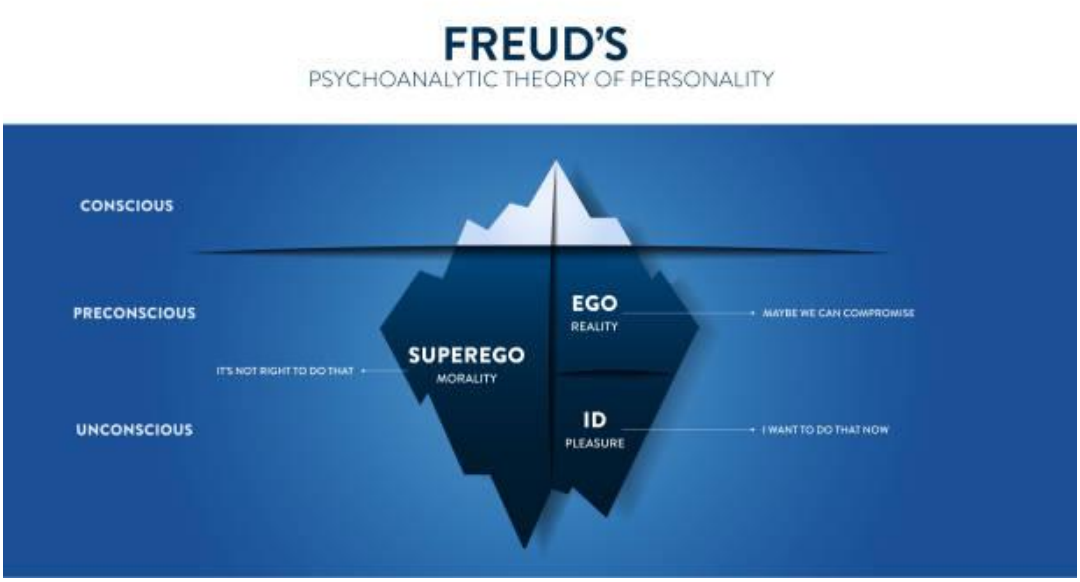
A VERY FREUDIAN SLIP
MOTHER!
Maddie Dai

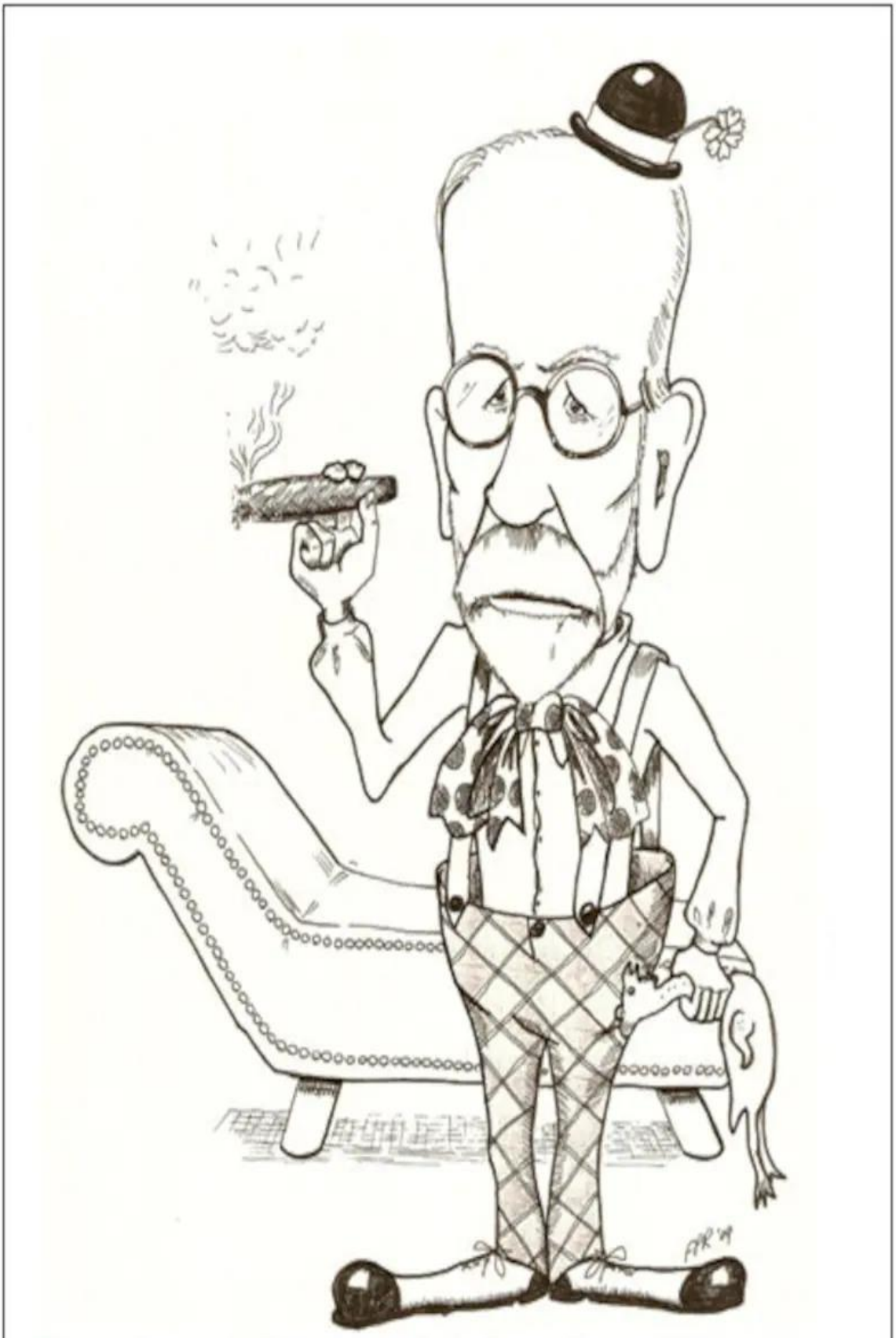
J. Harris
"A FREUDIAN GURU! WHAT THE HELL IS A FREUDIAN GURU?"


THE SIMULTANEOUS CREATION OF THE FREUDIAN SLIP AND A CARTOON CLICHé.

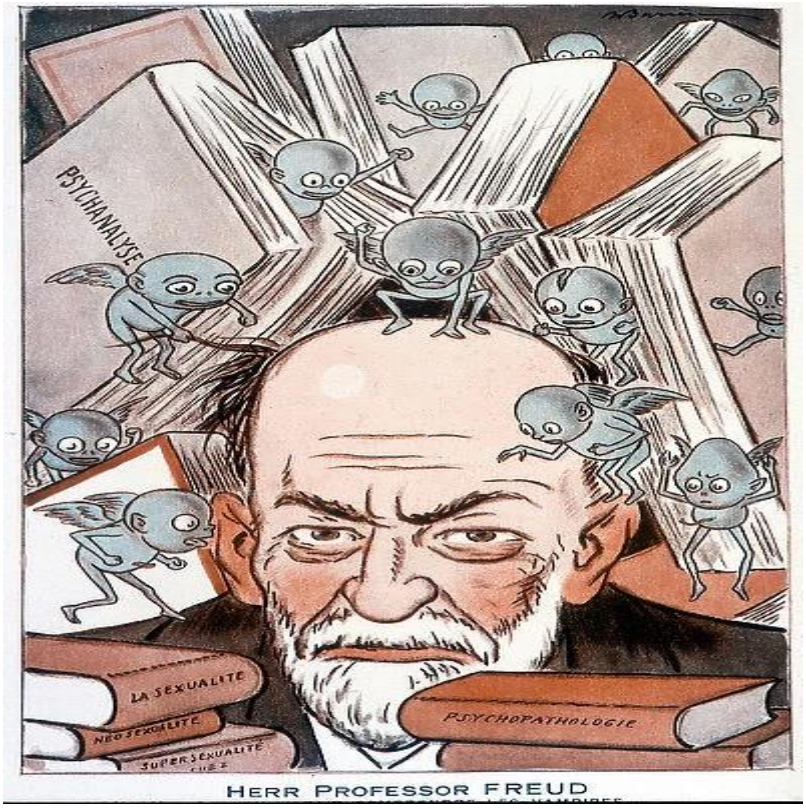

CX903686
PSYCHOLOGY 101
ID
EGO
SUPEREGO
SELFIE
CARTOONSTOCK
CARTOON COLLECTIONS
3/20
©Maria Scrivan


FREUD'S
THEORY OF PERSONALITY
ID
EGO
SUPEREGO


FREUD'S
PSYCHOANALYTIC THEORY OF PERSONALITY
CONSCIOUS
PRECONSCIOUS
UNCONSCIOUS
EGO
REALITY
MAYBE WE CAN COMPROMISE
SUPEREGO
MORALITY
IT'S NOT RIGHT TO DO THAT
ID
PLEASURE
I WANT TO DO THAT NOW



"Laugh and the world laughs with you. Cry...and your doctor will prescribe anti-depressants."- Sigmund Fraud



HERR PROFESSOR FREUD

CS190225

CS123345

"I UTILIZE THE BEST FROM FREUD, THE BEST FROM JUNG AND THE BEST FROM MY UNCLE MARTY, A VERY SMART FELLOW."

CS184921

What's the nature of the trouble, and when did it begin?
Let's drive it around and see what happens.
FREUDIAN
BEHAVIOR THERAPIST
J. harris

CC47754

CS238048

COLLECTIVE MEMORY
I recall when I was a boy in Vienna— more than fifty years ago— a dog chased me into the lake...
OH, YES— I REMEMBER THAT!
J. Harris

CC22664

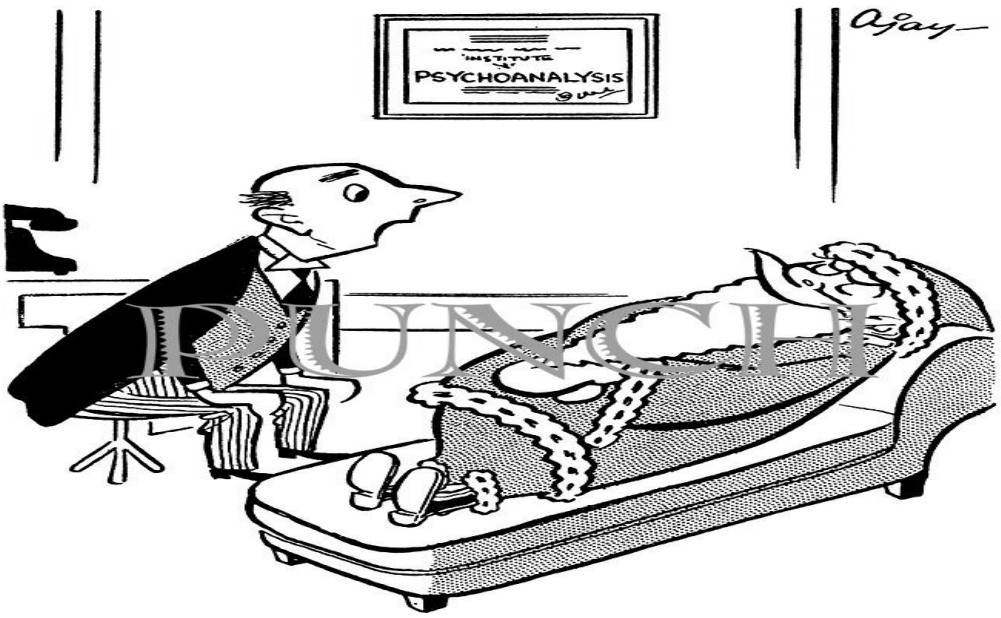
"Avery has total recall. He remembers every word he's ever said."

CS294339

"WHAT REALLY ANNOYS ME IS THAT THEY'RE NOT EVEN MY DEMONS—THEY'RE GOYA'S AND HIERONYMUS BOSCH'S AND BREUGHEL'S."

"Our new campaign is to install one of these memory chips in each customer."

alamy
Image ID: FDG4P8
www.alamy.com



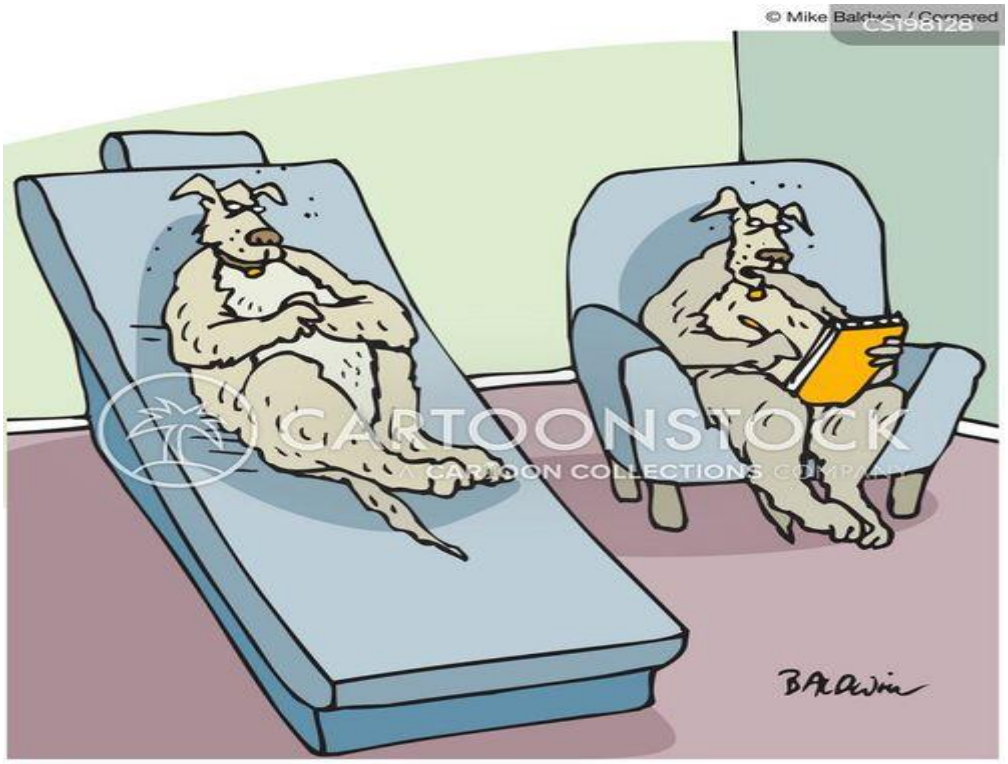
"...And when did you first become aware of your intense hatred of children?"

CS423523
'UNCONSCIOUS' PERSON ON STREET (PART OF PSYCHOLOGY EXPERIMENT)
'UNCONCERNED' PASSERBY (ALSO PART OF EXPERIMENT)
'UPSET' VIEWER (SHE TOO IS PART OF EXPERIMENT)
S. Harris

ALL RIGHTS RESERVED
http://www.cartoonbank.com

"I'm going to be late, dear. It's total craziness here."

"We have to go now. Robert's façade is beginning to crumble."



"You're overthinking it. Sometimes a belly rub is just a belly rub."

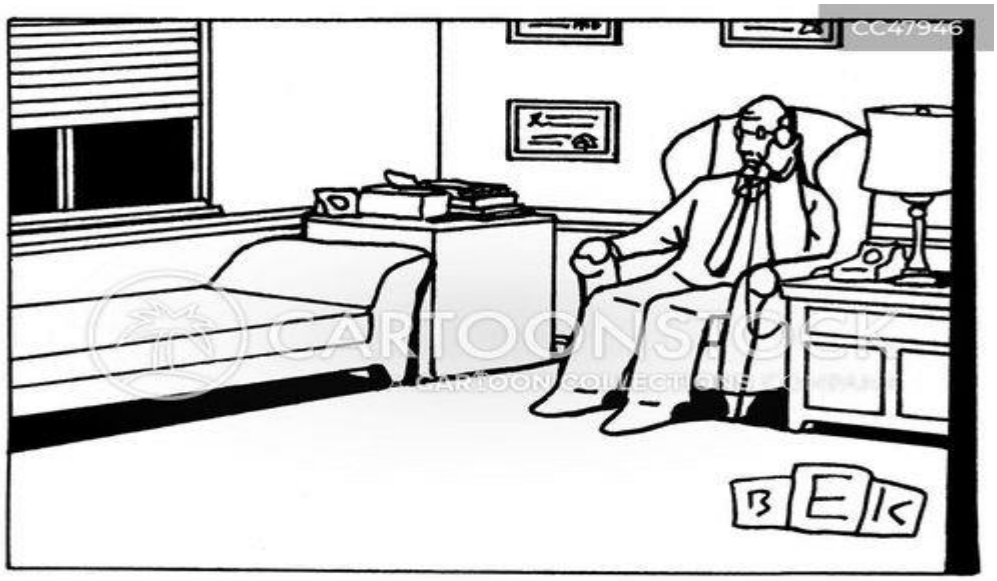
"I'm going to probe the depths of Mr. Osgood's psyche, Miss Wigley — have the smelling salts ready."

Sigmund Freud, Massage Therapist

"How long have you felt protective toward the net?"

shutterstock.com · 87052229

"These psychotherapy sessions will help us uncover the root of your problem, but I warn you...We're going to be delving deep... deep... *deep* into your savings account."

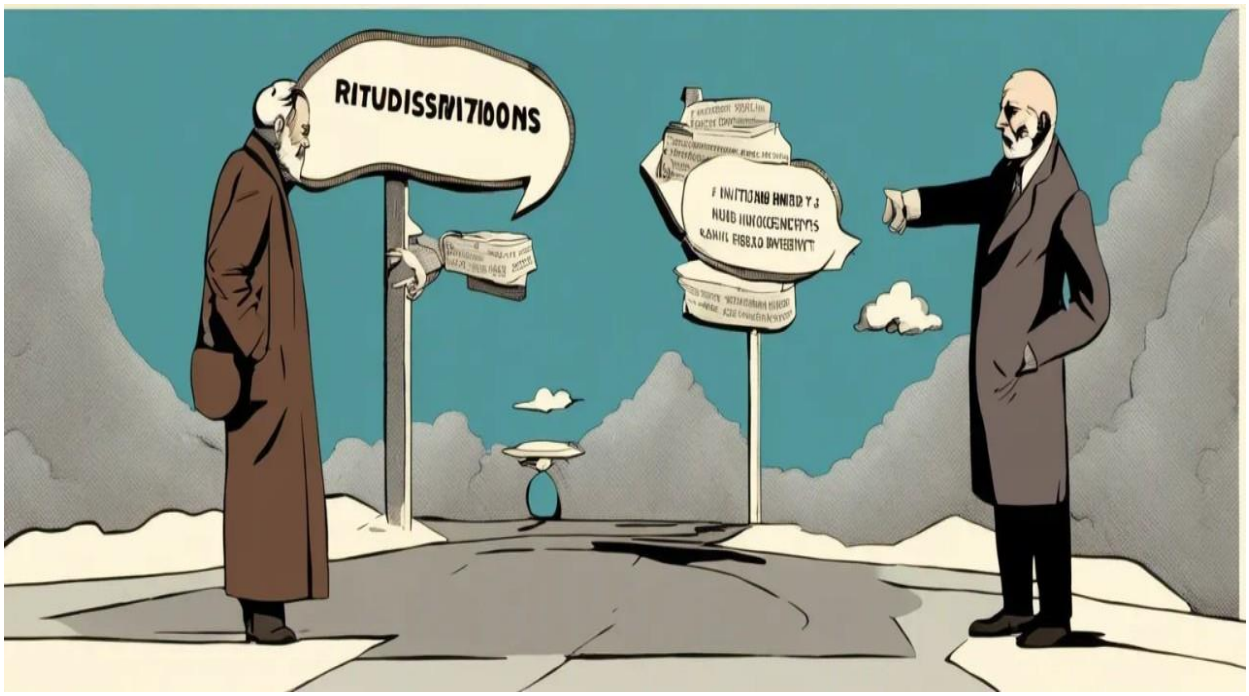


"What a day! You wouldn't believe the hellacious archetypes I had to deal with."

"How dare you—in a straightjacket, no less—psychoanalyze me."

"So, you see, what you were really looking for was a deeper connection with your father, and not the dentist's office down the hall."

Therapy wars: the revenge of Freud | Psychology | The Guardian



Unraveling Freud's "Civilization and Its Discontents": A Concise Overview

Major Psychoanalysts

Source: https://psychoanalysis.org.uk/who-we-are/theorists-authors-from-the-institute-of-psychoanalysis

****

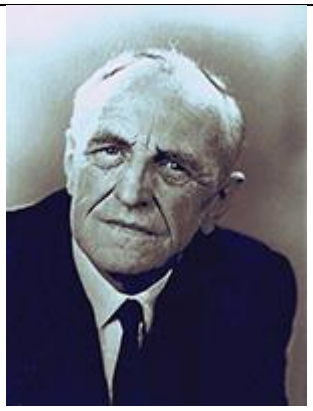
This is a selected list of leading 56 Psychoanalysts who have contributed to the development of psychoanalysis over the last hundred years.

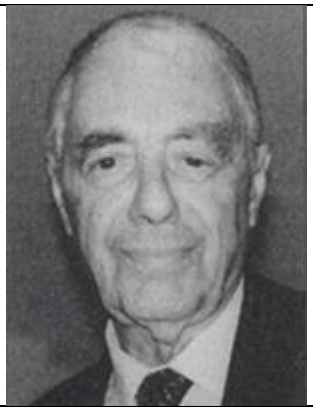
The list includes a photo and a brief about each psychoanalyst. More information about them could be attained by clicking the Web Link given as:

"Click here to read on"

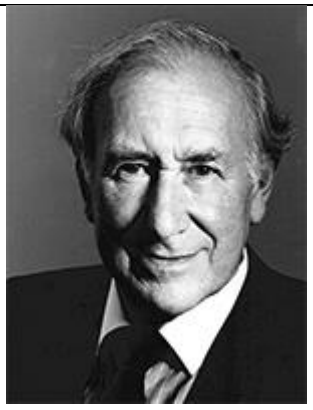
	Ella Sharpe (1875-1947) was born near Cambridge, England. She studied literature, drama and poetry at Nottingham University and worked as a teacher until her early forties. Her interest in psychoanalysis developed from her love of literature and her teaching work with young people. Click here to read on

	Alfred Ernest Jones was born in 1879, in Gowerton, Wales, and studied at Cardiff University and UCL. He established both the British Psychoanalytical Society and the American Psychoanalytic Association, wrote a three-volume biography of Sigmund Freud, and played a key role in helping Sigmund and Anna Freud escape Nazi Austria, as well as numerous other continental analysts. Click here to read on
	Melanie Klein was a controversial yet highly influential and powerful member of the British Psychoanalytical Society for over thirty years. Her theories about the development of a child's inner world transformed psychoanalysis and have had a deep and far-reaching impact. Click here to read on
	Although her contributions have not been adequately recognised, **Joan Riviere** (1883-1962) contributed much to psychoanalysis. Through her innovative writings and teachings, she originated many themes in psychoanalytical thought that continue to be explored today. Click here to read on
	William Ronald Dodds Fairbairn was born in Edinburgh on 11th August 1889, the only child of Thomas and Cecilia Fairbairn. He studied Divinity and Hellenic Greek at Edinburgh University, and in Kiel, Strasbourg and Manchester. Click here to read on

	Marjorie Brierley was one of the indigenous members of the British Psychoanalytical Society and made a significant contribution to the development of psychoanalysis both in her writings as well as the key role she played in the Controversial Discussions (King & Steiner 1992) **Click here to read on**
	Anna Freud was born in 1895 in Vienna, the sixth and youngest child of Sigmund Freud and Martha Bernays. From early childhood, she did not get on with her mother and felt very jealous of her immediately elder sister. She admired her father greatly and by the age of fourteen already showed a real interest for psychoanalysis. **Click here to read on**
	Michael Balint was born Bergmann Mihály in Hungary on 3rd December 1896 to a general practitioner father. Later, against his father's will he changed his name to Michael Balint. In 1919, along with Alice Szekely-Kovacs he attended Ferenczi's inaugural lecture series as the first Chair of Psychoanalysis in Hungary, just before the overthrow of Bela Kuhn's Communist Republic... **Click here to read on**
	**Donald Woods Winnicott** was a paediatrician who was amongst the first cohort to train as a psychoanalyst in the late 1920s. His contribution to the evolution of psychoanalysis constitutes a significant shift from classical Freudian theory. From 1945 onwards, post Controversial Discussions, Winnicott's scientific papers forge a particular psychoanalytic approach associated with the Independent Tradition (see Kohon 1989) **Click here to read on**

	Wilfred Bion (1897-1979) was born in Muttra, northwest India, and was educated at boarding school in England. He was unhappy there, missing his parents, his Aya and the India he loved. He fought in France in the Tank Regiment during the First World War and was awarded the DSO (Distinguished Service Order), and, by the French Government, the Légion d'Honneur. **Click here to read on**
	Roger Ernle Money-Kyrle was a highly renowned and influential psychoanalyst with a background in philosophy and a wide-ranging intellect. His work in psychoanalysis was characterised by its breadth of scope, as well as its continuity with previous developments in psychoanalysis. Click here to read on
	Esther Bick's best-known contribution to psychoanalysis is her discovery of the potential of infant observation undertaken within the home over the first year or two of life to underpin the growth of a psychoanalytic perspective within the observer. **Click here to read on**
	**Adam (Amadeo) Limentani** was born in Rome. He was forced to emigrate to England in 1938 soon after graduating from medical school. He worked as a psychiatrist before training in the 1950s. **Click here to read on**

	Herbert Rosenfeld (1910-1986), alongside Segal and Bion, made several post- Kleinian innovations in his clinical and theoretical contributions, drawing on the rich lessons from his experience of treating schizophrenic patients. He charted pathological processes which emerge early in the paranoid-schizoid position... Click here to read on
	Henri Rey, who was born in 1912, of French ancestry, on the island of Mauritius, had a profound influence on a succession of young psychiatrists who trained under him during his 32 years at the Maudsley Hospital. Click here to read on
	Charles Rycroft (1914-1998) began his analytic training (alongside his medical and psychiatric training) with the British Psycho-Analytical Society in 1937; he qualified as an Associate Member in 1949, a Full Member in 1952, and became a training analyst and a member of the Training Committee in 1954. He was analyzed by Ella Sharpe and, following her death, by Sylvia Payne in an analytic lineage that dates back to Hanns Sachs, and was supervised by Marion Milner, whose clinical thinking he valued no less than what he saw as her warmth and distinctive approach to the irrevocable uniqueness of the patient. Click here to read on
	Betty Joseph (1917-2013) was a training and supervising analyst and child analyst in the British Psychoanalytical Society. She was one of the leading Kleinian thinkers of her generation along with Bion, Rosenfeld and Hanna Segal... Click here to read on

	Dinora Pines trained as a medical doctor during the Second World War, having obtained a first degree in modern languages. She worked in general practice and as a dermatologist before training as a psychoanalyst. Her experiences as a doctor facilitated her developing interest in listening to her patients and especially to what was not expressed verbally but rather through their bodies. Click here to read on
	Hanna Segal's influence was confirmed from an unexpected quarter when it was discovered that, unbeknown to her, this quotation from her paper 'A psychoanalytical approach to aesthetics' was used as a rallying call for the World Trade Center Mural Project. Click here to read on
	Leslie Sohn (1919-2013) was born in Cape Town, the youngest of three children, having two sisters several years older. He attended the local public day school and then read medicine at the University of Cape Town. Click here to read on
	**Eric Brenman (1920-2012)** was an astute and compassionate clinician, who stressed the need to acknowledge the reciprocity of the analytical relationship, so that both analyst and patient can recognise the value they have for one another. Click here to read on

	Donald Meltzer's many original contributions to psychoanalysis grew particularly from his capacities for very detailed clinical observation, his involvement in child analysis and his interest in aesthetics and philosophy. Click here to read on
	Harold Stewart qualified first as a medical doctor, and then trained as a general practitioner. Interested in the psychical suffering of patients and challenged by the difficulties presented by psychosomatic patients. Click here to read on
	Egle Laufer, who worked with her husband Moe at the Brent Adolescent Centre, and who co- wrote their major book, Adolescence and Developmental Breakdown, brought a specific focus to the theoretical and clinical significance of the body, in particular, to the girl's adaptation to the adult feminine body. Click here to read on
	Nina Coltart was born in London in 1927, the elder daughter of a GP. Both her parents died in an accident when she was twelve. She read Modern Languages at Somerville College, Oxford, but by the time she graduated had decided that she wanted to follow the family tradition and to train as a doctor. She qualified in 1957 at St Bartholomew's Hospital. After several clinical jobs, in 1961 she set up in private practice as a psychotherapist, concurrently training as a psychoanalyst with the British Psychoanalytical Society. Click here to read on

	Joseph Sandler was born and raised in South Africa. He moved to the UK, where he completed his PhD at the Institute of Psychiatry in 1950, before taking further training in medicine at University College Hospital from 1950 to 1955. Click here to read on
	André Green was born in 1927 in Egypt. In 1946, already attracted by psychiatry, he travelled to Paris to study medicine, completing the psychiatry exams in 1953. He established links with St Anne's Hospital, a unique centre at that time for multidisciplinary encounters between psychiatrists, psychologists and anthropologists. He was highly inspired by Hery Ey who was resident there from 1925 to 1965. Click here to read on
	Moses Laufer (1928-2006) was born in Montreal to parents who had emigrated to Canada from from Poland. He lived and studied in Canada, eventually trained as a social worker before going to Israel to work with immigrants there struggling to adapt to the new culture in which they found themselves. From Israel he came to England to train as an adult psychoanalyst, working with adolescents in the East End while he trained. Click here to read on
	Ruth Riesenberg-Malcolm was an influential member of the group of senior Kleinian psychoanalysts who developed the application of the theories of Melanie Klein and Wilfred Bion. She was an admired teacher in the UK and internationally. Click here to read on

	A training analyst and Distinguished Fellow of the British Psychoanalytical Society, **Elizabeth Spillius (1924-2016)** was one of the world's foremost Klein scholars. She is remembered for her clinical work, her teaching in the UK and abroad, her work in the Klein archive, and for the wealth of books and papers she produced over many years. Click here to read on
	Edna O'Shaughnessy is a Distinguished Fellow and Training and Supervising Analyst of the British Psychoanalytical Society. She came to psychoanalysis from a background of philosophy. She moved to Britain from South Africa in the 1950s, and trained as a child psychotherapist at the Tavistock Clinic... Click here to read on
	Anne-Marie Sandler was a training analyst in adult, adolescent and child analysis and a Distinguished Fellow at the British Psychoanalytic Society. She was the Director of the Anna Freud Centre from 1993 to 1996. Click here to read on
	Ron Britton's work is characterised by his preoccupation with truth; with what is real, and how we know this. His answer follows Keats, 'nothing ever becomes real till it is experienced' and his contributions follow from this. Click here to read on

	Juliet Mitchell trained as a psychoanalyst in the 1970s and worked full time in private practice in London and then in Cambridge where, in 1996 she combined this with an academic post. Click here to read on
	John Steiner's clear style of writing, emerging from observations made in his clinical practice, provides depth of insight, sensitivity and a real interest and concern for his patients. One measure of Steiner's contribution to psychoanalysis is the number of terms and expressions he used that are now common currency. Click here to read on
	Irma Brenman Pick is a Distinguished Fellow, Supervising and Training Analyst and former President of the British Psychoanalytical Society. She was born and raised in South Africa, and graduated with distinction from the Social Science Faculty at the University of the Witwatersrand in Johannesburg, where she had a brief involvement in radical student politics. Her early academic promise brought a prestigious award as the best student in her year. Click here to read on
	Patrick Casement is a retired fellow of the British Psychoanalytical Society. He worked as a psychoanalyst for more than forty years, and has written several books and numerous papers on clinical technique. Most prominent among these is On Learning from the Patient, which, since its publication over thirty years ago, has been translated into many languages and used across the world by professionals, both in psychoanalysis and related fields... Click here to read on

Neville Symington was a psychoanalyst and Fellow of the British Psychoanalytical Society (BPAS). He trained in the Institute of Psychoanalysis (IoPA) and worked in the Adult Department of the Tavistock Clinic from 1977 until 1985, when he emigrated to Sydney, Australia. Between 1999 and 2002 he was president of the Australian Psychoanalytic Society and, in 2007, set up a clinical organization called Psychotherapy with Psychotic Patients (PPP)...

Click here to read on

Michael Feldman has made some notable contributions to psychoanalytic theory, but he is known above all for his keen and sensitive clinical insight. Acknowledging the influence in particular of Betty Joseph, Herbert Rosenfeld and Hanna Segal, drawing on the clinical insights of Wilfred Bion, as well as Kleinian contemporaries...

Click here to read on

Bob Hinshelwood has been a prolific writer for the last 35 years, whose wide-ranging work covers clinical and theoretical psychoanalysis as well as the application of psychoanalytic thinking to other fields, especially groups, organisations and social science...

Click here to read on

Christopher Bollas grew up in California. After a degree in History at the University of California, he worked at a day centre for autistic and schizophrenic children...

Click here to read on

Gregorio Kohon was born in Buenos Aires, Argentina. After studying law, literature and philosophy at university, he qualified in the end as a Clinical Psychologist. He is also a poet and novelist. In 1970, he moved to London, where he studied and worked with the Scottish psychiatrist and psychoanalyst R.D. Laing.

Click here to read on

Priscilla Roth is a training and supervising analyst with the British Psychoanalytic Society. Following her degree in psychology at Berkeley, she worked as a research assistant at the University of California at Berkeley.

Click here to read on

Ignês Sodré is a training and supervising psychoanalyst of the British Psychoanalytic Society. She was born and brought up in Brazil, where she qualified as a clinical psychologist. In 1969 she moved to London to train at the Institute of Psychoanalysis.

Click here to read on

Michael Parsons is a Distinguished Fellow of the British Psychoanalytical Society and member of the French Psychoanalytic Association. His first degree was in Philosophy and Classical Literature & History at Oxford University.

Click here to read on

	Dana Birksted-Breen is a training and supervising psychoanalyst in full-time private practice, as well as the former Editor in Chief of the International Journal of Psychoanalysis and former Editor of the New Library of Psychoanalysis. She has taught, chaired conferences, and led clinical workshops in many countries around the world. She was elected as a Distinguished Fellow in 2022. Click here to read on
	Margot Waddell is a Fellow of the British Psychoanalytical Society and Visiting Lecturer at the Tavistock Clinic. She works in private clinical practice and previously worked for many years in the NHS, as a Child and Adolescent Psychotherapist in the Tavistock Clinic's Adolescent Department. In addition to publishing many papers and books, she has taught extensively in the UK and around the world, and remains strongly committed to this element of her work. Click here to read on.
	David Tuckett is a Distinguished Fellow of the Institute of Psychoanalysis, and currently Professor and Director of the Centre for the Study of Decision-Making Uncertainty at University College London (UCL). As an undergraduate he studied Economics and Politics with Sociology at the University of Cambridge, during which time he became very interested in psychoanalysis. Click here to read on
	Jan Abram is a training analyst and fellow of the British Psychoanalytical Society (BPAS). Alongside her private clinical practice, she is visiting professor in the Psychoanalysis Unit at University College London (UCL), where she is a course convenor and lecturer on the MSc in Theoretical Psychoanalytic Studies. She is also on the board of the International Journal of Psychoanalysis. As a leading scholar of D. W. Winnicott's theory, Abram has travelled all over the world, and has published several books examining and elucidating his ideas. She spent eleven years involved with – and ultimately director of – the Squiggle Foundation, which was founded to communicate and promote Winnicott's work. Click here to read on

	Dr Jonathan Sklar is an Independent training analyst and fellow in the British Psychoanalytical Society (BPAS), and has worked in private practice for over thirty years. He began his career as a psychiatrist, later training in psychotherapy at the Tavistock Clinic and in psychoanalysis at the Institute of Psychoanalysis (IoPA). He carried out his psychiatric training at the Royal Free and Friern Barnet hospitals, and later spent a dozen years as a consultant psychotherapist and Head of Department at Addenbrooke's hospital in Cambridge. He has been on the board of the International Psychoanalytic Association (IPA) since 2015. Click here to read on
	Catalina Bronstein is a Training and Supervising Analyst of the British Psychoanalytical Society. She is also a visiting Professor in the Psychoanalysis Unit at University College London. For the past twenty-five years she has worked at the Brent Centre for Young People, and chairs a psychotherapy workshop there. She is also part of numerous international workshops and committees. Click here to read on
	David Bell (born 1950) has made contributions to psychoanalysis which combine depth and range. In demand internationally as a speaker and teacher, he lectures and publishes on psychoanalytic theory and technique and on the relationship between psychoanalysis and literature, philosophy and politics. Click here to read on
	Coming to psychoanalytic training in the 1980's from an academic background in social anthropology, as well as many years' experiences working in family therapy services, Rosine Jozef Perelberg has established herself over the last three decades as one of the most prominent and influential writers and clinicians in contemporary British psychoanalysis. Click here to read on

	Peter Fonagy is a training and supervising analyst in the British Psychoanalytical Society, as well as Professor of Contemporary Psychoanalysis and Developmental Science at University College London (UCL), Head of the Research Department of Clinical, Educational and Health Psychology at UCL, and CEO of the Anna Freud National Centre for Children and Families. Since 2013 he has been a National Clinical Advisor to the Department of Health and NHS on the Children and Young People's Improving Access to Psychological Therapies programme. Click here to read on
	In 2013, Stephen Grosz published his first book, The Examined Life, a collection of psychoanalytic insights gathered over twenty-five years of clinical work. The book was met with acclaim on both sides of the Atlantic. Writing in the New York Times, Michiko Kakutani said, 'The Examined Life … shares the best literary qualities of Freud's most persuasive work. It is … an insightful and beautifully written book … a series of slim, piercing chapters that read like a combination of Chekhov and Oliver Sacks.' Click here to read on
	Daniel Pick is a psychoanalyst in the British Psychoanalytical Society and a professor of history at the University of London. Alongside his clinical practice, he teaches and conducts research in Birkbeck's Department of History, Classics and Archaeology, collaborating with colleagues in several other departments. He has lectured widely in the UK and abroad. Click here to read on

Psychoanalysis:

A History of Freud's Psychoanalytic Theory

Resource

7 May 2018 by Jo Nash, Ph.D.
Scientifically reviewed by Tiffany Sauber Millacci, Ph.D.

Most people have heard of Sigmund Freud, the father of psychoanalysis, and many will have heard of some of his more controversial ideas, such as penis envy and the Oedipus complex.

However, psychoanalysis is much more than a quirky approach to understanding the human mind. It's a specific form of talking therapy, grounded in a complex theory of human development and psychological functioning.

In this article, we'll introduce the history of psychoanalytic theory, the basic tenets of the psychoanalytic model of the mind, and the clinical approach called psychoanalysis. We'll explain the differences between psychoanalysis and psychotherapy and consider some criticisms of psychoanalysis.

This Article Contains

- What Is Psychoanalysis? A Definition and History of Psychoanalytic Theory
- The Approach: Psychoanalytic Perspective
- Techniques of Psychoanalytic Therapy
- Psychodynamic vs. Psychoanalytic Theory
- Psychoanalysis vs. Psychotherapy
- Psychoanalysis Test: The Freudian Personality Test
- Criticisms of Psychoanalytic Theory
- A Take-Home Message
- References

What Is Psychoanalysis?
A Definition and History of Psychoanalytic Theory

Psychoanalysis is a talking therapy that aims to treat a range of mental health issues by investigating the relationship between the unconscious and conscious elements of psychological experience using clinical techniques like free association and dream interpretation (Pick, 2015).

Contemporary psychoanalysis has evolved a great deal from its roots in the classical Freudian approach, which developed in Vienna during the late 19th century.

Today, there are several psychoanalytic schools that adhere to different models of the mind and clinical approaches. These include the object relations school associated with Klein and Winnicott, Jung's analytic psychology, and Lacanian psychoanalysis (Gaztambide, 2021).

Many controversies abound between these different approaches today, although all can be classified as an approach to psychoanalysis.

A common thread between them is their focus on the transference and countertransference dynamics between the analyst and analysand as the vehicle of psychological transformation and healing (Pick, 2015). This is explained further below.

Freudian theory: Sigmund Freud & psychoanalysis

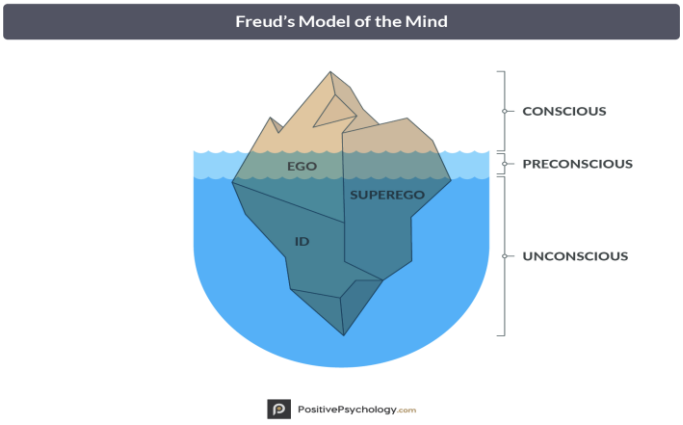
The founder of psychoanalysis, Sigmund Freud, was born in Austria and spent most of his childhood and adult life in Vienna (Gay, 2006). He entered medical school and trained as a neurologist, earning a medical degree in 1881.

Soon after his graduation, he set up in private practice and began treating patients with psychological disorders. His colleague Dr. Josef Breuer's intriguing experience with a patient, "Anna O.," who experienced a range of physical symptoms with no apparent physical cause (Breuer & Freud, 1895/2001) drew his attention.

Dr. Breuer found that her symptoms abated when he helped her recover memories of traumatic experiences that she had repressed from conscious awareness. This case sparked Freud's interest in the unconscious mind and spurred the development of some of his most influential ideas.

You can read more about the clinical origins of psychoanalysis in the original text *Studies on Hysteria* (Breuer & Freud, 1895/2001).

Models of the mind: Ego, id, & superego

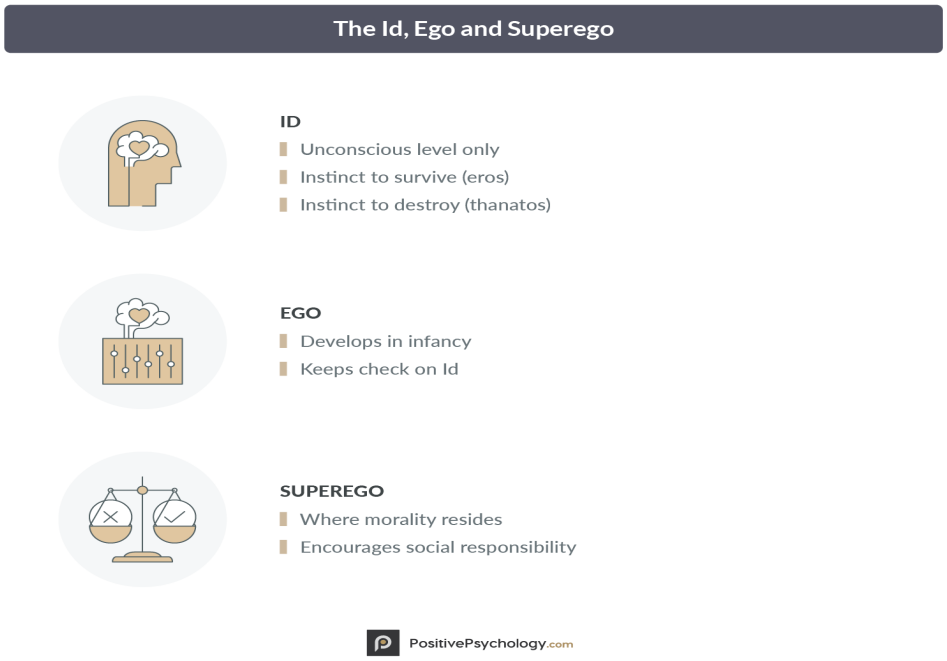


Perhaps Freud's greatest impact on the world was his model of the human mind, which divides the mind into three layers, or regions.

- ***Conscious***
  Housing our current thoughts, feelings, and perceptual focus
- ***Preconscious*** (sometimes called the subconscious)
- The home of everything we can recall or retrieve from our memory
- ***Unconscious***

At the deepest level of our minds resides a repository of the processes that drive our behavior, including biologically determined instinctual desires (Pick, 2015).

Later, Freud proposed a more structured model of the mind that better depicted his original ideas about conscious and unconscious processes (Gaztambide, 2021).



In this model, there are three components to the mind:

- *Id*
  The id operates at an unconscious level as the motor of our two main instinctual drives: Eros, or the survival instinct that drives us to engage in life-sustaining activities, and Thanatos, or the death instinct that drives destructive, aggressive, and violent behavior.
- *Ego*
  The ego acts as a filter for the id that works as both a conduit for and check on our unconscious drives. The ego ensures our needs are met in a socially appropriate way. It is oriented to navigating reality and begins to develop in infancy.
- *Superego*
  The superego is the term Freud gives to "conscience" where morality and higher principles reside, encouraging us to act in socially and morally acceptable ways (Pick, 2015).

The image offers a context of this "iceberg" model of the mind, which depicts the greatest psychological influence as the realm of the unconscious.

Defense mechanisms

Freud believed these three components of the mind are in constant conflict because each has a different goal. Sometimes, when psychological conflict threatens psychological functioning, the ego mobilizes an array of defense mechanisms to prevent psychological disintegration (Burgo, 2012).

These defence mechanisms include:

- ***Repression***
  The ego prevents disturbing memories or threatening thoughts from entering consciousness altogether, pushing them into our unconscious.
- ***Denial***
  The ego blocks upsetting or overwhelming experiences from awareness, leading us to refuse to acknowledge or believe what is happening.
- ***Projection***
  The ego attempts to resolve discomfort by attributing our unacceptable thoughts, feelings, and motives to another person.
- ***Displacement***
  The ego satisfies an unconscious impulse by acting on a substitute object or person in a socially unacceptable way (e.g., expressing the anger you feel toward your boss at work with your spouse at home instead).
- ***Regression***
  Ego functioning returns to a former stage of psychological development to cope with stress (e.g., an angry adult having a tantrum like a young child).
- ***Sublimation***
  Similar to displacement, the ego overcomes conflict by channeling surplus energy into a socially acceptable activity (e.g., channeling anxiety into exercise, work, or other creative pursuits).

The Approach: Psychoanalytic Perspective

The psychoanalytic approach focuses on deciphering how the unconscious mind governs conscious processes in ways that interfere with healthy psychological functioning.

It is built on the foundational idea that biologically determined unconscious forces drive human behavior, often rooted in early experiences of attempting to get our basic needs met. However, these remain out of conscious awareness (Pick, 2015).

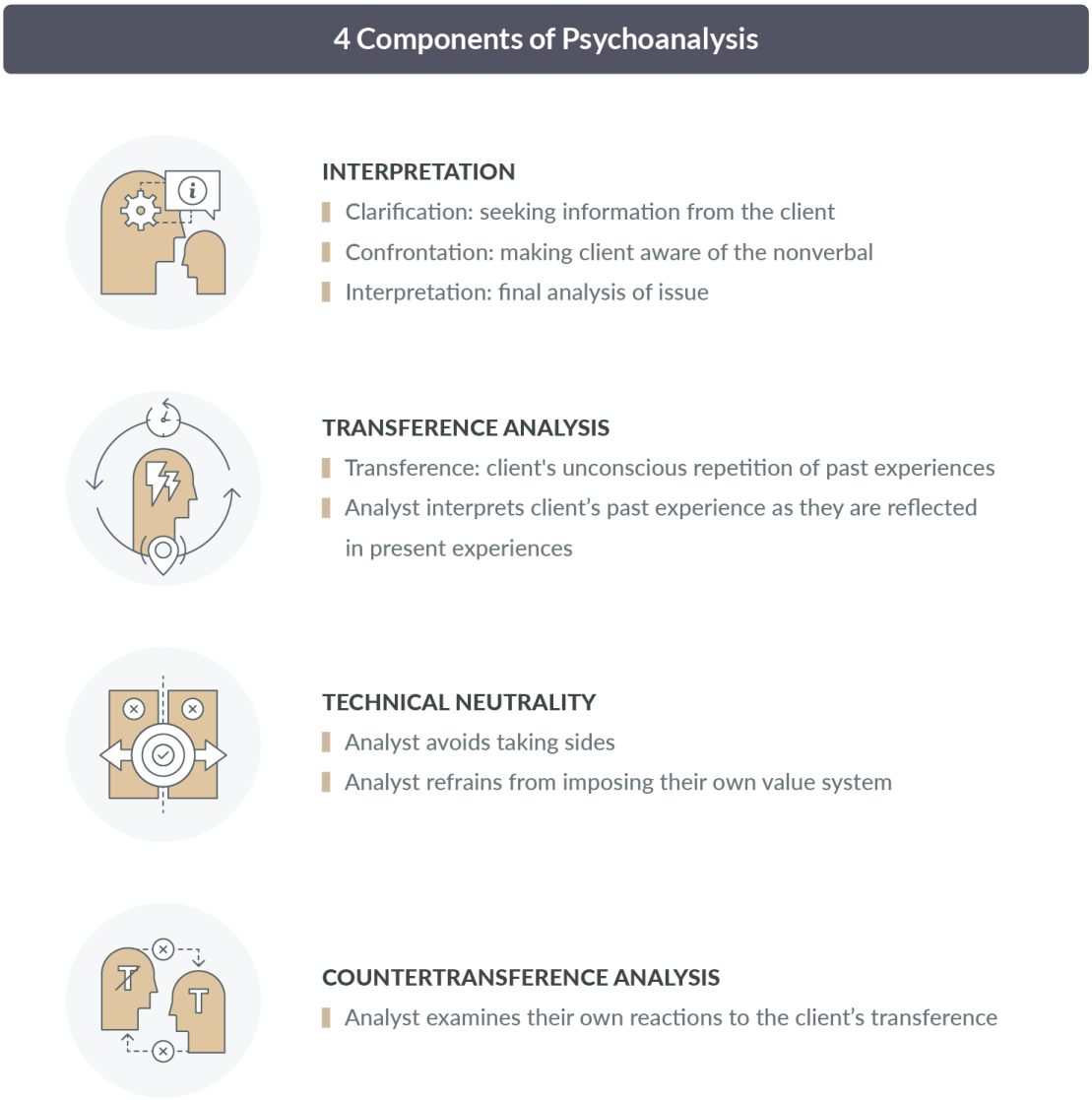
Psychoanalysis engages in a process of inquiry into adult defenses against unacceptable unconscious desires rooted in these early experiences and emphasizes their importance as the bedrock of adult psychological functioning (Frosh, 2016).

Techniques of Psychoanalytic Therapy

A modern psychoanalyst may use a range of different interventions, depending on their school of psychoanalytic thought (e.g., object-relational, Lacanian, Jungian, etc.; Gaztambide, 2021).

However, there are four component techniques specific to psychoanalysis that we explain below.

What are the four ideas of psychoanalysis?


4 Components of Psychoanalysis
INTERPRETATION
Clarification: seeking information from the client
Confrontation: making client aware of the nonverbal
Interpretation: final analysis of issue
TRANSFERENCE ANALYSIS
Transference: client's unconscious repetition of past experiences
Analyst interprets client's past experience as they are reflected in present experiences
TECHNICAL NEUTRALITY
Analyst avoids taking sides
Analyst refrains from imposing their own value system
COUNTERTRANSFERENCE ANALYSIS
Analyst examines their own reactions to the client's transference
PositivePsychology.com

Interpretation

Interpretation refers to the analyst's hypothesizing of their client's unconscious conflicts. These hypotheses are communicated verbally to the client.

Generally, the analyst will attempt to make their client more aware of their defense mechanisms and their relational context, including their unconscious conflicts and the client's motivation for mobilizing a particular defense mechanism (Kernberg, 2016).

There are three stages of interpretation (Kernberg, 2016):

- ***Clarification***
  Where the analyst tries to clarify what is going on in the patient's conscious mind
- ***Confrontation***
  Gently aims to bring nonverbal aspects of the client's behavior into their awareness

- ***Interpretation***
  When the analyst proposes their hypothesis of the unconscious meaning that relates each aspect of the client's communication with the other

Transference analysis

Transference refers to the repetition of unconscious conflicts rooted in the client's relational past in the relationship with the analyst. Transference analysis involves tracking elements of the client's verbal and nonverbal communications that aim to influence the analyst's behavior toward the client (Racker, 1982).

For example, a client with a history of childhood trauma may begin to relate to the analyst as a threatening or predatory authority figure by expressing suspicion of the analyst's motives, missing sessions, or becoming angry with the analyst.

The analysis of a client's transference is an essential component of psychoanalysis and is the main driver of change during treatment. It provides the raw material that informs an analyst's interpretations (Racker, 1982).

Technical neutrality

Technical neutrality refers to the analyst's commitment to remain neutral and avoid taking sides in the client's internal conflicts. The analyst strives to remain neutral and nonjudgmental by maintaining a clinical distance from the client's external reality.

Additionally, technical neutrality demands that analysts refrain from imposing their value systems on the client (Kernberg, 2016).

Technical neutrality can sometimes seem like indifference or disinterest in the client, but that is not the goal; rather, analysts aim to serve as a mirror for their clients, reflecting clients' own characteristics, assumptions, and behaviors back at them to develop a client's self-awareness.

Countertransference analysis

Countertransference refers to the analyst's responses and reactions to the client and the material they present during sessions, most especially the client's transference.

Countertransference analysis involves tracking elements of the analyst's own dispositional transference to the client that is co-determined by the client (Racker, 1982).

Countertransference analysis enables the analyst to maintain clinical boundaries and avoid acting out in the relationship with the client.

Following on from the example given above, an analyst working with a client with a history of childhood trauma may respond to the client's transference by feeling dismissive or contemptuous of a client that misses sessions or expresses suspicion.

However, countertransference analysis enables the analyst to understand that such feelings are a response to the client's transference rooted in their past relational conflicts. The analyst's feelings are then observed as material for interpretation rather than expressed (Racker, 1982).

Psychodynamic vs. Psychoanalytic Theory

Psychodynamic theory is an evolutionary offshoot of psychoanalytic theory and keeps key elements of the psychoanalytic theory of human development, psychological functioning, and therapeutic technique (Berzoff et al., 2008).

Psychodynamic theory agrees that clinical problems in adult life often originate in a client's early relationships. It also considers a client's current social context and their interactions with the immediate environment.

Both theoretical approaches agree on the following:

- The existence of unconscious drives/instincts and defense mechanisms
- The impact of the unconscious on human personality and behavior
- The importance of our earliest experiences in shaping later relational patterns
- The impact of internal factors on behavior, meaning behavior is never under a client's complete control (Berzoff et al., 2008)

It may be helpful to further distinguish between the two by providing some examples of the differences and similarities in clinical approach.

First, both the psychoanalyst and the psychodynamic therapist work with transference and countertransference. In fact, any therapeutic approach that acknowledges and works with transference and/or countertransference may be termed psychodynamic, in part (Shedler, 2010).

Therefore, a psychodynamic therapist attends to their client's communications to detect how deep-rooted unconscious conflicts may contribute to problematic behaviors, thoughts, and feelings in the present.

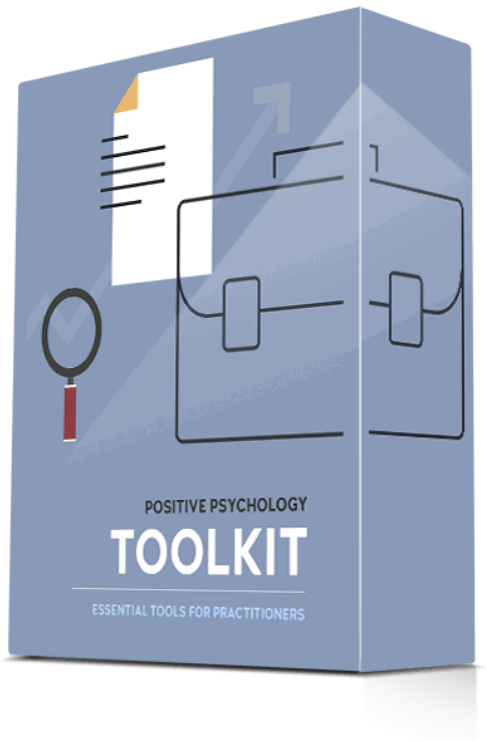
However, they also attend to the here-and-now social context of a client's life to understand how real-world situations such as poverty, grief, abuse, violence, racism, sexism, and so on contribute to a client's suffering (Berzoff et al., 2008).

A psychoanalyst will see their client (termed a patient, usually) every weekday over an indeterminate period of years. Meanwhile, a psychodynamic therapist will see a client less frequently, perhaps once or twice a week for several months or a few years, depending on the client's needs. Psychodynamic therapy is more client centered in this respect (Berzoff et al., 2008).

A psychodynamic therapist may include techniques that are not psychoanalytic to work with transference and countertransference. These may include communication skills, such as active listening, empathy, and expressive arts interventions. Psychodynamic therapists are not limited in their approach by the traditional pillars of psychoanalytic technique mentioned above (Shedler, 2010).

A psychoanalyst works with their client on a couch to encourage regression and access unconscious material (Pick, 2015), while a psychodynamic therapist works face to face with a client sitting upright.

Now that we've clarified the differences between psychodynamic and psychoanalytic therapy, let's look at the difference between psychoanalysis and psychotherapy overall.



World's Largest Positive Psychology Resource

The Positive Psychology Toolkit© is a groundbreaking practitioner resource containing **over 500 science-based exercises**, activities, interventions,

questionnaires, and assessments created by experts using the latest positive psychology research.

Psychoanalysis vs. Psychotherapy

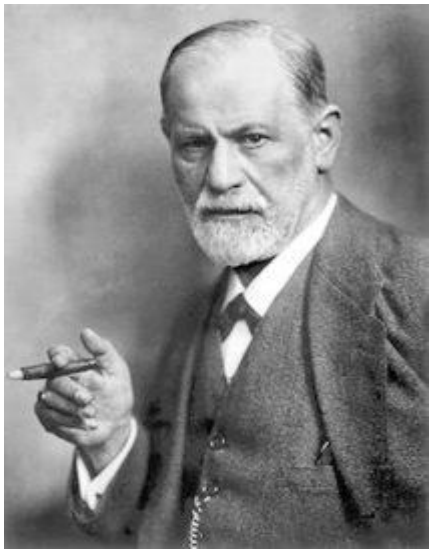
A psychoanalyst has a particular set of skills gained from their specific psychoanalytic training. Meanwhile, psychotherapists can train in a range of therapeutic modalities, including psychodynamic, cognitive-behavioral, humanistic, or integrative approaches (Wampold, 2018).

However, both professions focus on helping people via talk therapy. Both use their skills to help their clients gain insight into their inner worlds, address their psychological problems, and heal.

In fact, a psychoanalyst is a type of psychotherapist who specializes in psychoanalysis. Therefore, every psychoanalyst is also a psychotherapist, but not every psychotherapist is a psychoanalyst (Wampold, 2018).

Psychoanalysis Test: The Freudian Personality Test

If you're interested in taking a quick and easy test to determine your personality type according to classical psychoanalytic theory, then consider taking the Freudian Personality Style Test from the Individual Differences Research Labs.



Although you'll need to consult a psychoanalyst for a more valid and reliable classification, this test can give you an idea of how psychoanalysts conceptualize personality.

The test is composed of 48 items rated on a five-point scale from Disagree to Agree. The results are in the form of scores ranging from 0% to 100% across eight personality types:

- Oral-receptive
- Oral-aggressive
- Anal-expulsive
- Anal-retentive
- Phallic-aggressive
- Phallic-compensative
- Classic hysteric
- Retentive hysteric

Criticisms of Psychoanalytic Theory

Although psychoanalytic theory laid the foundations for much of modern psychology, it is not without flaws. Psychoanalysis is still practiced today, and psychoanalytic theory

has since been updated because of our improved understanding of human behavior, neuroscience, and the brain (Frosh, 2016).

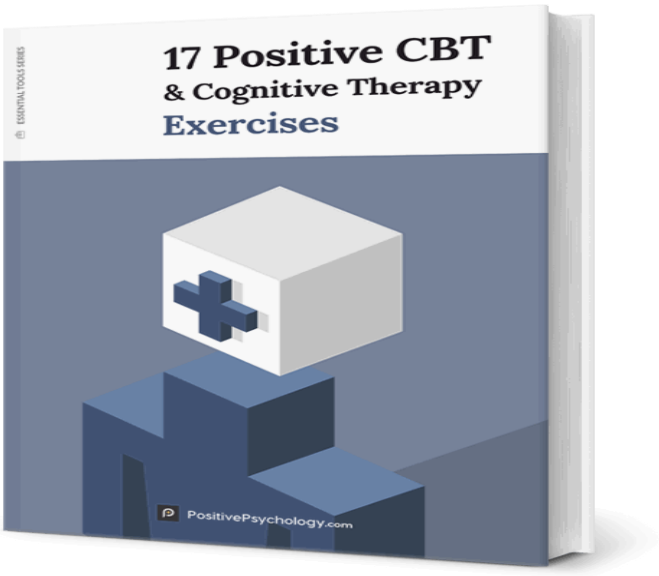
However, serious criticisms of the theory and its applications remain (Eagle, 2007).

The major criticisms include the following:

- Many of the hypotheses and assumptions of psychoanalytic theory cannot be tested empirically, making it almost impossible to falsify or validate.
- It emphasizes the deterministic roles of biology and the unconscious and neglects environmental influences on the conscious mind.
- Psychoanalytic theory was deeply rooted in Freud's sexist ideas, and traces of this sexism still remain in the theory and practice today.
- It is deeply Eurocentric and unsupported cross-culturally and may only apply to clients from Western Judeo–Christian and secular cultures.
- Freud emphasized pathology and neglected to study optimal psychological functioning.
- The theory was not developed through the application of the scientific method, but from Freud's subjective interpretations of a small group of patients from a specific cultural background and historical period (Eagle, 2007).

Given these valid criticisms of psychoanalytic theory, it is wise to approach Freud and his theories with skepticism.

Although his work formed the foundations of modern psychology, it did not develop from a scientifically validated evidence base and is not falsifiable. Therefore, Freud's students and followers have borne the burden of attempting to provide evidence to support the scientific and clinical validity of psychoanalysis.



17 Science-Based Ways To Apply Positive CBT

These **17 Positive CBT & Cognitive Therapy Exercises [PDF]** include our top-rated, ready-made templates for helping others develop more helpful thoughts and behaviors in response to challenges, while broadening the scope of traditional CBT.

A Take-Home Message

While Freud's classical psychoanalytic theory and traditional clinical technique have earned widespread criticism for their lack of a scientific evidence base or testability, the explanatory power of psychoanalytic theory has become part of popular culture in the West.

For example, we all know about the Freudian slip and generally accept that people often remain "unconscious" of certain aspects of themselves, their motives, behavior, and the impact they have on others.

Various defense mechanisms have become part of the everyday language of popular psychology, such as denial, repression, and projection.

There is also no denying that Freud's interpretation of dreams has led to the widespread belief that our dreams actually mean something, rather than just being a series of random events that occur when we're sleeping.

Meanwhile, the central therapeutic concepts of transference and countertransference have informed a widely accepted psychodynamic understanding of relationships, especially in health and social care settings. These ideas have also informed the development of safeguarding practices that uphold professional boundaries.

Some of Freud's ideas may seem eccentric and of their time, but his legacy is far reaching and has influenced areas of thought far beyond the clinical practice of psychoanalysis.

Ed: Updated April 2023

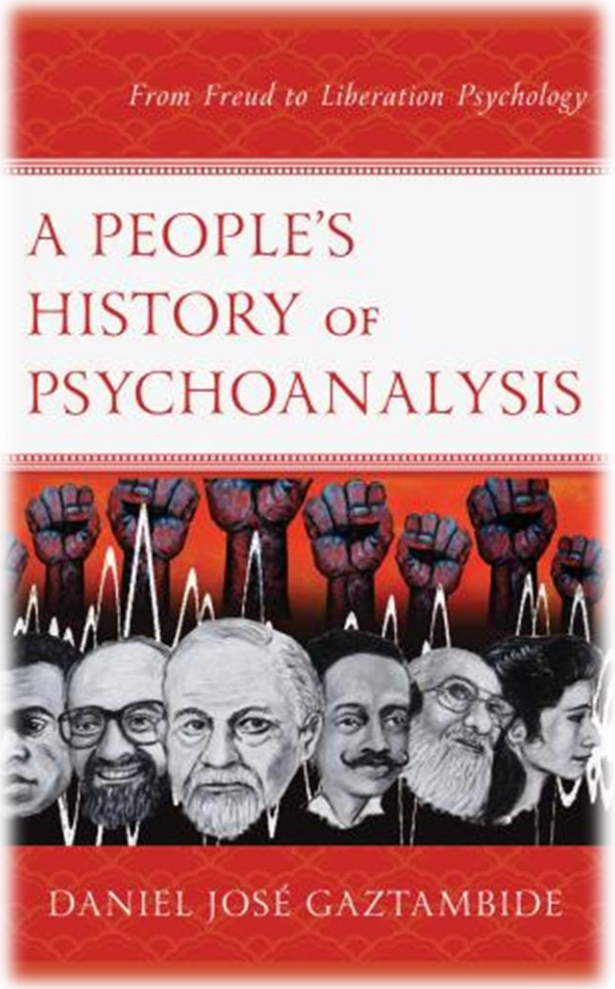
REFERENCES

- Berzoff, J., Flanagan, L. M., & Hertz, P. (2008). *Inside out and outside in: Psychodynamic clinical theory and psychopathology in contemporary multicultural contexts*. Jason Aronson.
- Breuer, J., & Freud, S. (2001). Studies on hysteria. In J. Strachey (Trans., Ed.), *Complete psychological works of Sigmund Freud, Vol. II (1893–95)*. Vintage. (Original work published 1895)
- Burgo, J. (2012). *Why do I do that? Psychological defense mechanisms and the hidden ways they shape our lives*. New Rise Press.
- Eagle, M. N. (2007). Psychoanalysis and its critics. *Psychoanalytic Psychology*, *24*(1), 10–24.
- Frosh, S. (2016). *For and against psychoanalysis*. Routledge.
- Gay, P. (2006). *Freud: A life for our time*. W. W. Norton.
- Gaztambide, D. J. (2021). *A people's history of psychoanalysis: From Freud to liberation psychology*. Lexington Books.
- Kernberg, O. (2016). The four basic components of psychoanalytic technique and derived psychoanalytic psychotherapies. *World Psychiatry*, *15*(3), 287–288.

- Racker, H. (1982). *Transference and countertransference*. Routledge.
- Pick, D. (2015). *Psychoanalysis: A very short introduction*. Oxford University Press.
- Shedler, J. (2010). The efficacy of psychodynamic psychotherapy. *American Psychologist*, *65*(2), 98–109.
- Wampold, B. E. (2018). *The basics of psychotherapy: An introduction to theory and practice*. American Psychological Association.

ABOUT THE AUTHOR

Jo Nash, Ph.D., began her career in mental health nursing before working as a service user advocate and in mental health policy research. After gaining her Ph.D. in Psychotherapy Studies, Jo was a Lecturer in Mental Health at the University of Sheffield for over a decade. She has trained in two mindfulness-based interventions, ACT and MBCT. Jo currently coaches neurodivergent and highly sensitive adults where she applies positive psychology using a strengths-based, solution-focused approach.



The History of the Psychoanalytic Movement

Sigmund Freud (1914)

Translation by A. A. Brill (1917)

German original first published in the *Jahrbuch der Psychoanalyse*, 4.Translation first published in the *Nervous and Mental Disease Monograph Series* (No.25).New York: Nervous and Mental Disease Pub. Co.

I

If in what follows I bring any contribution to the history of the psychoanalytic movement nobody must be surprised at the subjective nature of this paper, nor at the rôle which falls to me therein. For psychoanalysis is my creation; for ten years I was the only one occupied with it, and all the annoyance which this new subject caused among my contemporaries has been hurled upon my head in the form of criticism. Even today, when I am no longer the only psychoanalyst, I feel myself justified in assuming that none can know better than myself what psychoanalysis is, wherein it differs from other methods of investigating the psychic life, what its name should cover, or what might better be designated as something else.

In the year 1909, when I was first privileged to speak publicly on psychoanalysis in an American University, fired by this momentous occasion for my endeavors, I declared that it was not myself who brought psychoanalysis into existence. I said that it was Josef Breuer, who had merited this honor at a time when I was a student and busy working for my examinations (1880-1882).[1] Since then, well-intentioned friends have frequently repeated that I then expressed my gratitude out of all due proportion. They considered that, as on previous occasions, I should have dignified Breuer's "cathartic procedure" as merely preliminary to psychoanalysis, and should have claimed that psychoanalysis itself only began with my rejection of the hypnotic technique and my introduction of free association. Now it is really a matter of indifference whether the history of psychoanalysis be considered to have started with the cathartic method or only with my modification of [p. 2] the same. I only enter into this uninteresting question because some opponents of psychoanalysis are wont to recall, now and then, that the art of psychoanalysis did not originate with me at all, but with Breuer. Naturally, this only happens to be the case when their attitude permits them to find in psychoanalysis something that is noteworthy; ion the other hand when their repudiation of psychoanalysis is unlimited, then psychoanalysis is always indisputably my creation. I have never yet heard that Breuer's great part in psychoanalysis has brought him an equal measure of insult and reproach. As I have

recognized long since that it is the inevitable fate of psychoanalysis to arouse opposition and to embitter people, I have come to the conclusion that I must surely be the originator of all that characterizes psychoanalysis. I add, with satisfaction, that none of the attempts to belittle my share in this much disdained psychoanalysis has ever come from Breuer himself, or could boast of his support.

The content of Breuer's discovery has been so often presented that a detailed discussion of it here may be omitted. Its fundamental fact is that the symptoms of hysterical patients depend upon impressive but forgotten scenes in their lives (traumata). The therapy founded thereon was to cause the patients to recall and reproduce these experiences under hypnosis (catharsis), and the fragmentary theory, deduced from it was that these symptoms corresponded to an abnormal use of undischarged sums of excitement (conversion). In his theoretical contribution to the "Studies of Hysteria" Breuer, wherever obliged to mention *conversion*, has always added my name in parenthesis, as though this first attempt at a theoretical formulation was my mental property. I think this allotment refers only to the nomenclature, whilst the conception itself occurred to us both at the same time.

It is also well known that Breuer, after his first experience with it, allowed the cathartic treatment to rest for a number of years and only resumed it after I caused him to do so, on my return from Charcot. He was then an internist and taken up with a rather busy medical practice. I had become a physician quite reluctantly [p. 3] but had, at that time, received a strong motive for desiring to help nervous patients or, at least, to learn to understand something of their conditions. I had placed reliance on physical therapy and found myself helpless in the face of disappointments that came to me with W. Erb's "Electrotherapy," so rich in advice and indications. If I did not, at that time, pilot myself independently to the opinion later announced by Moebius, that the successes of electrotherapy in nervous disorders are the results of suggestion, it was surely only the absence of these successes that was to blame. The treatment by *suggestion* in deep hypnosis seemed to offer me at that time sufficient compensation for the lost electrical therapy. I learned this treatment through the extremely impressive demonstrations of Liébault and Bernheim. But the investigation under hypnosis with which I became acquainted through Breuer, I found, owing to its automatic manner of working and the simultaneous gratification of one's eagerness for knowledge, much more attractive than the monotonous and violent suggestive command which was devoid of every possibility of inquiry.

As one of the latest achievements of psychoanalysis, we have lately been admonished to put the actual conflict and the cause of the illness into the foreground of analysis. This is exactly what Breuer and I did in the beginning of our work with the cathartic method. We guided the patient's attention directly to the traumatic scene during which the symptom had arisen, tried to find therein the psychic conflict and to free the repressed affect. We thus discovered the procedure characteristic of the psychic processes of the neuroses which I later named *regression*. The associations of the patients went back from the scene to be explained, to earlier experiences, and this forced the analysis which was to correct the present to occupy itself with the past. This regression led even further

backwards: At first it went quite regularly to the time of puberty. Later, however, such failures as gaps in the understanding tempted the analytic work further back into the years of childhood which ;had, hitherto, been inaccessible to every sort of investigation. This regressive direction became an important characteristic of the [p. 4] analysis. It was proved that psychoanalysis could not clear up anything actual, except by going back to something in the past. It even proved that every pathological experience presupposes an earlier one which, though not in itself pathological, lent a pathological quality to the later occurrence. But the temptation to stop short at the known actual cause was so great that even in later analyses I yielded to it. In the case of the patient called "Dora," carried out in 1899, the scene which caused the outbreak of the actual illness was known to me. I tried uncounted times to analyse this experience, but all that I could receive to my direct demands was the same scanty and broken description. Only after a long detour, which led through the earliest childhood of the patient, a dream appeared in the analysis of which the hitherto forgotten details of the scene were remembered, and this made possible the understanding and solution of the actual conflict. From this one example it may be seen how misleading is the above mentioned admonition and how much of a scientific regression it is to follow the advice of neglecting the regression in the analytic technique.

The first difference of opinion between Breuer and myself came to light on a question of the more intimate psychic mechanism of hysteria. He still favored a physiological theory, so to speak, and wished to explain the psychic splitting of consciousness of hysterical subjects by means of the non-communication of various psychic states (or states of consciousness, as we then called them). He thus created the theory of the "hypnoid states," the results of which were supposed to bring the unassimilated foreign body into the "waking consciousness." I had formulated this to myself less scientifically. I suspected everywhere tendencies and strivings analogous to those of everyday life and conceived the psychic splitting itself as a result of a repelling process, which I then called "defense" and later "regression." I made a short-lived attempt to reconcile both mechanisms, but as experience showed me always the same and only one thing, my defense theory, I soon became opposed to Breuer's theory of hypnoid states. [p. 5]

I am, however, quite certain that this difference of opinion had nothing to do with the parting of the ways which occurred soon afterward between us. The latter had a deeper reason, but it happened in such a manner that at first I did not understand it, and only later did I learn to interpret it, following many good indexes. It will be recalled that Breuer had stated, concerning his first famous patient, that the sexual element had been astonishingly undeveloped in her and had never contributed anything to her very marked morbid picture.[2] I have always wondered why the critics of my theory of the sexual etiology of the neuroses have not often opposed it with this assertion of Breuer, and up to this day I do not know whether in this reticence I am to see a proof of their discretion, or of their lack of observation. Whoever will reread the history of Breuer's patient in the light of the experience gained in the last twenty years, will have no difficulty in understanding the symbolism of the snakes and of the arm. By taking into account also the situation at the sick-bed of the father, he will easily guess the actual meaning of that symptom-formation, His opinion as to the part sexuality played in the psychic life of that

girl will then differ greatly from that of her physician. To cure the patient Breuer utilized the most intensive suggestive rapport which may serve us as prototype of that which we call "transference." Now I have strong grounds to suppose that Breuer, after the disposal of the symptoms, must have discovered the sexual motivity of this transference by new signs, but that the general nature of this unexpected phenomenon escaped him, so that here, as though hit by "an untoward event," he broke off the investigation. I did not obtain from him any direct information of this, but at different times he has given me sufficient connecting links to justify me in making this combination. And then, as I stood more and more decidedly for the significance of sexuality in the causation of the neuroses, Breuer was the first to show me those reactions of unwilling rejection, with which it was my lot to become so familiar later on, but which I had then not yet recognized as my unavoidable destiny. [p. 6]

The fact that a grossly sexual, tender or inimical, transference occurs in every treatment of a neurosis, although this was neither desired nor induced by either party, has, for me, always seemed to be the most unshakable proof that the forces of the neuroses originate in the sexual life. This argument has surely not been seriously enough considered, for if it were, there would be no question as to where the investigation would tend. For my own conviction, it has remained decisive over and above the special results of the work of the analysis.

Some comfort for the bad reception which my theory of the sexual etiology of the neuroses met with, even in the closer circle of my friends--a negative space was soon formed about my person -- I found in the thought that I had taken up the fight for a new and original idea. One day, however, my memories grouped themselves in such a way that this satisfaction was disturbed, but in return I obtained an excellent insight into the origin of our activities and into the nature of our knowledge. The idea for which I was held responsible had not at all originated with me. It had come to me from three persons, whose opinions could count upon my deepest respect; from Breuer himself, from Charcot, and from Chrobak, the gynecologist of our university, probably the most prominent of our Vienna physicians. All three men had imparted to me an insight which, strictly speaking, they had not themselves possessed. Two of them denied their communication to me when later I reminded them of this: the third (Master Charcot) might also have done so, had it been granted me to see him again. But these identical communications, received without my grasping them, had lain dormant within me, until one day they awoke as an apparently original discovery.

One day, while I was a young hospital doctor, I was accompanying Breuer on a walk through the town when a man came up to him urgently desiring to speak with him. I fell back and, when Breuer was free again, he told me, in his kindly, teacher-like manner, that this was the husband of a patient, who had brought him some news about her. The wife, he added, behaved in so conspicuous a manner [p. 7] when in company, that she had been turned over to him for treatment as a nervous case. He ended with the remark -- "those are always secrets of the alcove." Astonished, I asked his meaning and he explained the expression to me ("secrets of the conjugal bed"), without realizing how preposterous the matter appeared to me.

A few years later, at one of Charcot's evening receptions, I found myself near the venerated teacher who was just relating to Brouardel a very interesting history from the day's practice. I did not hear the beginning clearly but gradually the story obtained my attention. It was the case of a young married couple from the far East. The wife was a great sufferer and the husband was impotent, or exceedingly awkward. I heard Charcot repeat: "Tâchez donc, je vous assure vous y arriverez." Brouardel, who spoke less distinctly, must have expressed his astonishment that symptoms as those of the young wife should have appeared as a result of such circumstances, for Charcot said suddenly and with great vivacity: "Mais, dans des cas pareils c'est toujours la chose génital, toujours -- toujours -- toujours." And while saying that he crossed his hands in his lap and jumped up and down several times, with the vivacity peculiar to him. I know that for a moment I was almost paralyzed with astonishment, and I said to myself: "Yes, but if he knows this why does he never say so" But the impression was soon forgotten; brain-anatomy and the experimental production of hysterical paralysis absorbed all my interests.

A year later when I had begun my medical activities in Vienna as a private *dozent* in nervous diseases I was as innocent and ignorant in all that concerned the etiology of the neuroses as any promising academician could be expected to be. One day I received a friendly call from Chrobak, who asked me to take a patient to whom he could not give sufficient time in his new capacity as lecturer at the university. I reached the patient before he did and learned that she suffered from senseless attacks of anxiety, which could only be alleviated by the most exact information as to the whereabouts of her physician at any time in the day. When Chrobak [p. 8] appeared, he took me aside and disclosed to me that the patient's anxiety was due to the fact that though she had been married eighteen years, she was still a *virgo intacta*, that her husband was utterly impotent. In such cases the physician can only cover the domestic mishap with his reputation and must bear it if people shrug their shoulders and say of him: "He is not a good doctor if in all these years, he has not been able to cure her." He added: "The only prescription for such troubles is the one well-known to us, but which we cannot prescribe. It is:

Penis normalis

dosim

Repetatur !

I had never heard of such a prescription and would like to have shaken my head at my informant's cynicism.

I certainly have not uncovered the illustrious origins of this vicious idea because I would like to shove the responsibility for it on others. I know well that it is one thing to express an idea once or several times in the form of a rapid *aperçu*, and quite another to take it seriously and literally to lead it through all opposing details and conquer for it a place among accepted truths. It is the difference between a light flirtation and a righteous

marriage with all its duties and difficulties. Epouser les idées de -- (to marry so and so's ideas,) is, at least in French, a quite usual form of speech.

Other doctrines which were contributed to the cathartic method through my efforts thus transforming it into psychoanalysis, are the following: The theories of repression and resistance, the addition of the infantile sexuality, and the usage and interpretation of dreams for the understanding of the unconscious.

Concerning the theory of repression, I was certain that I worked independently. I knew of no influence that directed me in any way to it, and I long considered this idea to be original, till O. Rank showed us the place in Schopenhauer's "The World as Will and Idea," where the philosopher is struggling for an explanation for insanity.[3] [p. 9] What is there said concerning the striving against the acceptance of a painful piece of reality agrees so completely with the content of my theory of repression that, once again, I must be indebted to my not being well-read for the possibility of making a discovery. To be sure, others have read this passage and overlooked it, without making this discovery and perhaps the same would have happened to me, if, in former years, I had taken more pleasure in reading philosophical authors. In later years I denied myself the great pleasure of Nietzsche's works, with the conscious motive of not wishing to be hindered in the working out of my psychoanalytic impressions by any preconceived ideas. Therefore, I had to he prepared -- and am so gladly -- to renounce all claim to priority in those many cases in which the laborious psychoanalytic investigation can only confirm the insights intuitively won by the philosophers.

The theory of repression is the main pillar upon which rests the edifice of psychoanalysis. It is really the most essential part of it, and is itself nothing other than the theoretical expression of an experience which can be repeated at pleasure whenever one analyzes a neurotic patient without the aid of hypnosis. One is then confronted with a resistance which opposes the analytic work by causing a failure of memory in order to block it. This resistance had to be covered by the use of hypnosis; hence the history of psychoanalysis proper only starts technically with the rejection of hypnosis. The theoretical value of the fact that this resistance is connected with an amnesia leads unavoidably to that conception of the unconscious psychic activities which is peculiar to psychoanalysis, and distinguishes it markedly from the philosophical speculations about the unconscious. It may, therefore, be said that the psychoanalytic theory endeavors to explain two experiences, which result in a striking and unexpected manner during the attempt to trace back the morbid symptoms of a neurotic to their source in his life-history; viz., the facts of transference and of resistance. Every investigation which recognizes these two facts and makes them the starting points of its work may call itself psychoanalysis, even if it lead to [p. 10] other results than my own. But whoever takes up other sides of the problem and deviates from these two assumptions will hardly escape the charge of interfering with the rights of ownership through attempted imitation, if he insist upon calling himself a psychoanalyst.

I would very energetically oppose any attempt to count the principles of repression and resistance as mere assumptions instead of results of psychoanalysis. Such assumptions

of a general psychological and biological nature exist, and it would be quite to the point to deal with them in another place. The principle of repression, however, is an acquisition of the psychoanalytic work, won by legitimate means, as a theoretical extract from very numerous experiences. Just such an acquisition, but of much later days, is the theory of the infantile sexuality, of which no count was taken during the first years of tentative analytic investigation. At first it was only noticed that the effect of actual impressions had to be traced back to the past. However, " the seeker often found more than he bargained for." He was tempted always further back into this past and finally hoped to be permitted to tarry in the period of puberty, the epoch of the traditional awakening of the sexual impulses. His hopes were in vain. The tracks led still further back into childhood and into its earliest years. In the process of this work it became almost fatal for this young science. Under the influence of the traumatic theory of hysteria, following Charcot, one was easily inclined to regard as real and as of etiological importance the accounts of patients who traced back their symptoms to passive sexual occurrences in the first years of childhood, that is to say, speaking plainly, to seductions. When this etiology broke down through its own unlikelihood, and through the contradiction of well-established circumstances, there followed a period of absolute helplessness. The analysis had led by the correct path to such infantile sexual traumas, and yet these were not true. Thus the basis of reality had been lost. At that time I would gladly have let the whole thing slide, as did my respected forerunner Breuer, when he made his unwished-for discovery. Perhaps I persevered only because I had no longer any choice of beginning something else. Finally I reflected that, after [p. 11] all, no one has a right to despair if he has been disappointed only in his expectations. He merely needs to review them. If hysterics refer their symptoms to imaginary traumas, then this new fact signifies that they create such scenes in their phantasies, and hence psychic reality deserves to be given a place next to actual reality. This was soon followed by the conviction that these phantasies serve to hide the autoerotic activities of the early years of childhood, to idealize them and place them on a higher level, and now the whole sexual life of the child made its appearance behind these phantasies.

In this sexual activity of the first years of childhood, the concomitant constitution could finally attain its rights. Disposition and experience here became associated into an inseparable etiological unity, in that the disposition raised certain impressions to inciting and fixed traumas, which otherwise would have remained altogether banal and ineffectual, whilst the experiences evoked factors from the disposition which, without them, would have continued to remain dormant, and, perhaps, undeveloped. The last word in the question of traumatic etiology was later on said by Abraham, when he drew attention to the fact that just the peculiar nature of the child's sexual constitution enables it to provoke sexual experiences of a peculiar kind, that is to say, traumas.

My formulations concerning the sexuality of the child were founded at first almost exclusively on the results of the analyses of adults, which led back into the past. I was lacking in opportunity for direct observation of the child. It was, therefore, an extraordinary triumph when, years later, my discoveries were successfully confirmed for the greater part by direct observation and analyses of children of very early years, a triumph that appeared less and less on reflecting that the discovery was of such a nature

that one really ought to be ashamed of having made it. The deeper one penetrated into the observation of the child, the more self-evident this fact seemed, and the more strange, too, became the circumstances that such pains had been taken to overlook it.

To be sure, so certain a conviction of the existence and significance [p. 12] of the infantile sexuality can be obtained only, if one follows the path of analysis, if one goes back from the symptoms and peculiarities of neurotics to their uttermost sources, the discovery of which explains what is explainable in them, and permits of modifying what can be changed. I understand that one can arrive at different conclusions if, as was recently done by C. G. Jung, one first forms for one's self a theoretical conception of the nature of the sexual impulse and thereby tries to understand the life of the child. Such a conception can only be chosen arbitrarily or with regard to secondary considerations, and is in danger of becoming inadequate to the sphere in which it was to be utilized. Doubtless, the analytic way also leads to certain final difficulties and obscurities in regard to sexuality and its relation to the whole life of the individual; but these cannot be set aside by speculations, and must wait till solutions will be found by means of other observations or of observations in other spheres.

I shall briefly discuss the history of dream-interpretation. This came to me as the first-fruits of the technical innovation, after, following a dim presentiment, I had decided to replace hypnosis with free associations. It was not the understanding of dreams towards which my curiosity was originally directed. I do not know of any influences which had guided my interest to this or inspired me with any helpful expectations. Before the cessation of my intercourse with Breuer I hardly had time to tell him, in so many words, that I now knew how to translate dreams. During the development of these discoveries the symbolism of the language of dreams was about the last thing which became known to me, since, for the understanding of symbols, the associations of the dreamer offer but little help. As I have held fast to the habit of first studying things themselves, before looking them up in books, I was able to ascertain for myself the symbolism of dreams before I was directed to it by the work of Sherner. Only later I came to value fully this means of expression of dreams. This was partly due to the influence of the works of Steckel, who was at first very meritorious but who later became most perfunctory. The close connection between the psychoanalytic [p. 13] interpretation of dreams and the once so highly esteemed art of dream interpretation of the ancients only became clear to me many years afterwards. The most characteristic and significant portion of my dream theory, namely, the reduction of the dream distortion to an inner conflict, to a sort of inner dishonesty, I found later in an author to whom medicine but not philosophy is unknown. I refer to the engineer J. Popper, who had published "Phantasies of a Realist" under the name of Lynkeus.

The interpretation of dreams became for me a solace and support in those difficult first years of analysis, when I had to master at the same time the technique, the clinic and the therapy of the neuroses, when I stood entirely alone, and in the confusion of problems and the accumulation of difficulties I often feared to lose my orientation and my confidence. It often took a long time before the proof of my assumption, that a neurosis must become comprehensible through analysis, was seen by the perplexed

patient, but the dreams, which might be regarded as analogous to the symptoms, almost regularly confirmed this assumption.

Only because of these successes was I in condition to persevere. I have, therefore, acquired the habit of measuring the grasp of a psychological worker by his attitude to the problem of dream interpretation, and I have noticed, with satisfaction, that most of the opponents of psychoanalysis avoided this field altogether, or if they ventured into it, they behaved most awkwardly. The analysis of myself, the need of which soon became apparent to me, I carried out by the aid of a series of my own dreams which led me through all the happenings of my childhood years. Even today I am of the opinion that in the case of a prolific dreamer and a person not too abnormal, this sort of analysis may be sufficient.

By unfurling this developmental history, I believe I have shown what psychoanalysis is, better than I could have done by a systematic presentation of the subject. The special nature of my findings I did not then recognize. I sacrificed, unhesitatingly, my budding popularity as a physician and an extensive practice among nervous patients, because I searched directly for the sexual origin of their [p. 14] neuroses. In this way I gained a number of experiences which definitely confirmed my conviction of the practical significance of the sexual factor. Without any apprehension, I appeared as speaker at the Vienna Neurological Society, then under the presidency of Krafft-Ebing, expecting to be compensated, by the interest and recognition of my colleagues, for my own voluntary sacrifices. I treated my discoveries as indifferent contributions to science and hoped that others would treat them in the same way. Only the silence that followed my lectures, the space that formed about my person, and the insinuations directed towards me caused me to realize, gradually, that statements about the part played by sexuality in the etiology of the neuroses cannot hope to be treated like other communications. I realized that from then on I would belong to those who, according to Hebbel's expression, "have disturbed the world's sleep," and that I could not count upon being treated objectively and with toleration. But as my conviction of the average correctness of my observations and the conclusions grew greater and greater, and as my faith in my own judgment was not small, any more than was my moral courage, there could be no doubt as to the issue of this situation. I decided to believe that it fell to my lot to discover particularly significant associations, and felt prepared to bear the fate which sometimes accompanies such discoveries.

This fate I pictured to myself in the following manner. I would probably succeed in sustaining myself through the therapeutic successes of the new treatment, but science would take no notice of me in my lifetime. Some decades later, another would surely stumble upon the same, now untimely things, compel their recognition and thus bring me to honor as a necessarily unfortunate forerunner. Meantime I arrayed myself as comfortably as possible à la Robinson Crusoe upon my lonely island. When I look back to those lonely years, from the perplexities and vexatiousness of the present, it seems to me it was a beautiful and heroic time. The "splendid isolation" did not lack its privileges and charms. I did not need to read any literature nor to listen to badly informed opponents. I was subject to no influences, and no pressure was brought to bear [p. 15]

on me. I learned to restrain speculative tendencies and, following the unforgotten advice of my master, Charcot, I looked at the same things again and often until they began of themselves to tell me something. My publications, for which I found shelter despite some difficulty, could safely remain far behind my state of knowledge. They could be delayed as long as I pleased, as there was no doubtful "priority" to be defended. "The Interpretation of Dreams," for example, was completed in all essentials in the beginning of 1896, but was written down only in 1899. The treatment of "Dora" was finished at the end of 1899. The history of her illness was completed in the next two weeks, but was only published in 1905. Meantime my writings were not in the reviewed professional literature of the day. If an exception was made they were always treated with scornful or pitying condescension. Sometimes a colleague would refer to me in one of his publications in very short and unflattering terms, such as "unbalanced," "extreme," or "very odd." It happened once that an assistant at the clinic in Vienna asked me for permission to attend one of my lecture courses. He listened devoutly and said nothing, but after the last lecture he offered to accompany me. During this walk he disclosed to me that, with the knowledge of his chief, he had written a book against my teachings, but he expressed much regret that he had only come to know these teachings better through my lectures. Had he known these before, he would have written very differently. Indeed, he had inquired at the clinic if he had not better first read "The Interpretation of Dreams," but had been advised against doing so, as it was not worth the trouble. As he now understood it, he compared my system of instruction with the Catholic Church. In the interests of his soul's salvation I will assume that this remark contained a bit of sincere recognition. But he ended by saying that it was too late to alter anything in his book as it was already printed. This particular colleague did not consider it necessary later on to tell the world something of the change in his opinions concerning my psychoanalysis. On the contrary, as permanent reviewer of a medical journal, he showed a preference to follow its development with his hardly serious comments. [p. 16]

Whatever I possessed of personal sensitiveness was blunted those years, to my advantage. But I was saved from becoming embittered by a circumstance that does not come to the assistance of all lonely discoverers. Such a one usually frets himself to find out the cause of the lack of sympathy or of the rejection he receives from his contemporaries, and perceives them as a painful contradiction against the certainty of his own conviction. That did not trouble me, for the psychoanalytic fundamental principles enabled me to understand this attitude of my environment as a necessary sequence. If it was true that the associations discovered by me were kept from the knowledge of the patient by inner affective resistances, then this resistance must manifest itself also in normal persons as soon as the repressed material is conveyed to them from the outside. It was not strange that these latter knew how to give intellectual reasons for their affective rejections of my ideas. This happened just as often with the patients, and the arguments advanced -- arguments are as common as blackberries, to borrow from Falstaff's speech -- were the same and not exactly brilliant. The only difference was that in the case of patients one had the means of bringing pressure to bear, in order to help them recognize and overcome their resistances, but in the case of those seemingly normal, such help had to be omitted. To force these normal people to a cool and scientifically objective examination of the subject was an unsolved problem, the solution

of which was best left to time. In the history of science it has often been possible to verify that the very assertion which, at first, called forth only opposition, received recognition a little later without necessity of bringing forward any new proofs.

That I have not developed any particular respect for the opinion of the world or any desire for intellectual deference during those years, when I alone represented psychoanalysis, will surprise no one. [p. 17]

II

Beginning with the year 1902 a number of young doctors crowded about me with the expressed intention to learn psychoanalysis, to practice it and to spread it. The impetus for this came from a colleague who had himself experienced the beneficial effects of the analytic therapy. We met on certain evenings at my residence, and discussed subjects according to certain rules. The visitors endeavored to orient themselves in this strange and new realm of investigation, and to interest others in the matter. One day a young graduate I of the technical school found admission to our circle by means of a manuscript which showed extraordinary sense. We induced him to go through college and enter the university, and then devote himself to the non-medical application of psychoanalysis. Thus the little society gained a zealous and reliable secretary, and I acquired in Otto Rank a most faithful helper and collaborator.

Soon the little circle expanded, and in the course of the next few years changed a good deal in its composition. On the whole, I could flatter myself that in the wealth and variety of talent our circle was hardly inferior to the staff of any clinical teacher. From the very beginning it included those men who later were to play a considerable, if not always a delectable, part in the history of the psychoanalytic movement. But these developments could not have been guessed at that time. I was satisfied, and I believe I did all I could, to convey to the others what I knew and had experienced. There were only two inauspicious circumstances which at least mentally estranged me from this circle. I could not succeed in establishing among the members that friendly relation which should obtain among men doing the same difficult work, nor could I crush out the quarrels about the priority of discoveries, for which there were ample opportunities in those conditions of working together. The difficulties of teaching the practise of psychoanalysis, which are particularly great, and are often to blame for the present rejection of psychoanalysis, [p. 18] already made themselves felt in this Viennese private psychoanalytic society. I myself did not dare to present an as yet incomplete technique, and a theory still in the making, with that authority which might have spared the others many a blind alley and many a final tripping up. The self-dependence of mental workers, their early independence of the teacher, is always gratifying psychologically, but it can only result in a scientific gain when during these labors certain, not too fre9uently occurring, personal relations are also fulfilled. Psychoanalysis particularly should have required a long and severe discipline and training of self-control. On account of the courage displayed in devotion to so ridiculed and fruitless a subject, I was inclined to tolerate among the members much to which otherwise I would have objected. Besides, the circle included not only physicians, but other cultured men who had recognized something significant in psychoanalysis. There

were authors, artists, and so forth. The "Interpretation Of Dreams," the book on " Wit," and other writings, had already shown that the principles of psychoanalysis cannot remain limited to the medical field, but are capable of application to various other mental sciences.

In 1907 the situation suddenly altered and quite contrary to all expectations; it became evident that psychoanalysis had unobtrusively awakened some interest and gained some friends, that there were even some scientific workers who were prepared to admit their allegiance. A communication from Bleuler had already acquainted me with the fact that my works were studied and applied in Burghölzli.[4] In January,1907, the first man attached to the Zürich Clinic, Dr. Eitingon, visited me at Vienna. Other visitors soon followed, thus causing a lively exchange of ideas. Finally, by invitation of C. G. Jung, then still an assistant physician at Burghölzli, the first meeting took place at Salzburg, in the spring of 1908, where the friends of psychoanalysis from Vienna, Zürich, and other places met together. The result of this first psychoanalytic congress, was the founding of a periodical, which began to appear in 1909, under the name of "Jahrbuch für Psychoanalytische und Psychopathologische [p. 19] Forschungen," published by Bleuler and Freud, and edited by Jung. An intimate comradeship in the work done at Vienna and Zürich found its expression in this publication.

I have repeatedly and gratefully acknowledged the efforts of the Zürich Psychiatric School in the spreading of psychoanalysis, especially those of Bleuler and Jung, and I do not hesitate to do the same today, even under such changed circumstances. It was certainly not the partisanship of the Zürich School which at that time first directed the attention of the scientific world to the subject of psychoanalysis. This latency period had just come to an end, and psychoanalysis everywhere became the object of constantly increasing interest. But whilst in all the other places this manifestation of interest resulted first in nothing but a violent and emphatic repudiation of the subject, in Zürich, on the contrary, the main feeling of the situation was that of agreement. In no other place was so compact a little gathering of adherents to be found, nowhere also was it possible to place a public clinic at the service of psychoanalytic investigation, or to find a clinical teacher who regarded the principles of psychoanalysis as an integral part of the teaching of psychiatry. The Zürich doctors became, as it were, the nucleus of the little band which was fighting for the recognition of psychoanalysis. Only in Zürich was there a possible opportunity to learn the new art and to apply it in practice. Most of my present-day followers and co-workers came to me via Zürich, even those who might have found, geographically speaking, a shorter road to Vienna than to Switzerland. Vienna lies in an eccentric position from western Europe, which houses the great centers of our culture. For many years it has been much affected by weighty prejudices. The representatives of the most prominent nations stream into Switzerland, which is so mentally active, and an infective lesion in this place was sure to become very important for the dissemination of the "psychic epidemic," as Hoche of Freiburg called it.

According to the testimony of a colleague who was an eyewitness of the developments at Burghölzli, it may be asserted that psychoanalysis awakened an interest there very early. Already in Jung's [p. 20] work on occult phenomena, published in 1902, there was

an allusion to dream-interpretation. Ever since 1903 or 1904 according to my informer, psychoanalysis came into prominence. After the establishment of personal relations between Vienna and Zürich, a society was also founded in Burghölzli in 1907 which discussed the problems of psychoanalysis at regular meetings. In the bond that united the Vienna and Zürich schools, the Swiss were by no means the merely recipient part. They had themselves already performed respectable scientific work, the results of which were of much use to psychoanalysis. The association-experiment, started by the Wundt School, had been interpreted by them in the psychoanalytic sense and had proved itself of unexpected usefulness. Thus it had become possible to get rapid experimental confirmation of psychoanalytic facts, and to demonstrate experimentally to beginners certain relationships which the analyst could only have talked about otherwise. The first bridge leading from experimental psychology to psychoanalysis had thus been constructed.

In psychoanalytic treatment, however, the association-experiment enables one to make only a preliminary, qualitative analysis of the case, it offers no essential contribution to the technique, and is really not indispensable in the work of analysis. Of more importance, however, was another discovery of the Zürich School, or rather, of its two leaders, Bleuler and Jung. The former pointed out that a great many purely psychiatric cases can be explained by the same psychoanalytic process as those used in dreams and in the neuroses (Freudsche Mechanismen). Jung employed with success the analytic method of interpretation in the strangest and most obscure phenomena of dementia præcox, the origin of which appeared quite clear when correlated with the life and interests of the patient. From that time on it became impossible for the psychiatrists to ignore psychoanalysis. Bleuler's great work on Schizophrenie [*sic*] (1911), in which the psychoanalytic points of view are placed on an equal footing with the clinical-systematic ones, brought this success to completion.

I must not omit to point out a divergence which was then already [p. 21] distinctly noticeable in the working tendencies of the two schools. Already in 1897 I had published the analysis of a case of schizophrenia, which showed, however, paranoid trends, so that its solution could not have anticipated the impression of Jung's analyses. But to me the important element had not been the interpretation of the symptoms, but rather the psychic mechanisms of the disease, and above all, the agreement of this mechanism with the one already known in hysteria. No light had been thrown at that time on the difference between these two maladies. I was then already working toward a theory of the libido in the neuroses which was to explain all neurotic as well as psychotic appearances on the basis of abnormal drifts of the libido. The Swiss investigators lacked this point of view. So far as I know Bleuler, even today, adheres to an organic causation for the forms of Dementia Præcox, and Jung, whose book on this malady appeared in 1907, upheld the toxic theory of the same at the Congress at Salzburg in 1908, which though not excluding it, goes far beyond the libido theory. On this same point he came to grief later (1912), in that he now used too much of the stuff which previously he refused to employ at all.

A third contribution from the Swiss School, which is to be ascribed probably entirely to Jung, I do not value as highly as do others who are not in as close contact with it. I speak of the theory of the *complexes*, which grew out of the "Diagnostische Assoziationsstudien" (1906-1910). It itself has neither resulted in a psychological theory nor has it added an unconstrained insertion to the context of the psychoanalytic principles. On the other hand, the word "complex" has gained for itself the right of citizenship in psychoanalysis, as being a convenient and often an indispensable term for descriptive summaries of psychologic facts. None other among the names and designations, newly coined as a result of psychoanalytic needs, has attained such widespread popularity; but no other term has been so misapplied to the detriment of clear thinking. In psychoanalytic diction one often spoke of the "return of the complex" when "the return of the repression" was intended to be conveyed, or one became accustomed to say "I have a complex [p. 22] against him" when more correctly he should have said "a resistance."

In the years after 1907, which followed the union of the schools of Vienna and Zürich, psychoanalysis received that extraordinary impetus in which it still finds itself today. This is positively attested by the spread of psychoanalytic literature and the increase in the number of doctors who desire to practice or learn it, also by the mass of attacks upon it by congresses and learned societies. It has wandered into the most distant countries, it everywhere shocked psychiatrists, and has gained the attention of the cultured laity and workers in other scientific fields. Havelock Ellis, who has followed its development with sympathy without ever calling himself its adherent, wrote, in 1911, in a paper for the Australasian Medical Congress: "Freud's psychoanalysis is now championed and carried out not only in Austria and in Switzerland, but in the United States, in England, India, Canada, and, I doubt not, in Australasia."[5] A doctor from Chile (probably a German) appeared at the International Congress in Buenos Ayres[*sic*], in 1910, and spoke on behalf of the existence of infantile sexuality and praised the results of psychoanalytic therapy in obsessions."[6] An English neurologist in Central India informed me through a distinguished colleague who came to Europe, that the cases of Mohammedan Indians on whom he had practiced analysis showed no other etiology of their neuroses than our European patients.

The introduction of psychoanalysis into North America took place under particularly glorious auspices. In the autumn of 1909, Jung and myself were invited by President Stanley Hall, of Clark University, to take part in the celebration of the twentieth anniversary of the opening of Clark University, by giving some lectures in German. We found, to our great astonishment, that the unprejudiced men of that small but respected pedagogic-philosophical university knew all the psychoanalytic writings and had honored them [p. 23] in their lectures to their students. Thus even in prudish America one could, at least in academic circles, discuss freely and treat scientifically all those things that are regarded as offensive in life. The five lectures that I improvised at Worcester then appeared in English in the American Journal of Psychology; later on they were printed in German under the title, "Über Psychoanalyse." Jung lectured on diagnostic association studies and on "conflicts in the psychic life of the child." We were rewarded for it with the honorary degree of LL.D. During this week of celebration at Worcester,

psychoanalysis was represented by five persons. Besides Jung and myself there were Ferenczi, who had joined me as travelling-companion, Ernest Jones, then of Toronto University (Canada), now in London, and A. A. Brill, who was already practising psychoanalysis in New York.

The most noteworthy personal relationship which resulted at Worcester, was that established with James J. Putnam, teacher of neuropathology at Harvard University. For years he had expressed a disparaging opinion of psychoanalysis, but now he befriended it and recommended it to his countrymen and his colleagues in numerous lectures, rich in content and fine of form. The respect which he enjoys in America, owing to his character, his high moral standard and his keen love for truth, was very helpful to the cause of psychoanalysis and protected it against the denunciations to which it might otherwise have early succumbed. Yielding too much to the great ethical and philosophic bent of his nature Putnam later required of psychoanalysis what, to me, seems an impossible demand. He wished that it should be pressed into the service of a certain moral philosophical conception of the universe; but Putnam has remained the chief prop of the psychoanalytic movement in his native land.

For the diffusion of this movement Brill and Jones deserve the greatest credit. With a self-denying industry they constantly brought under the notice of their countrymen, through their works, the easily observable fundamental principles of psychoanalysis of everyday life, of the dream and of the neuroses. Brill has strengthened these influences by his medical activities and his translations of [p. 24] my writings: Jones, by illuminating lectures and clever discussions at the American Congresses.[7] The lack of a rooted scientific tradition and the lesser rigidity of official authority have been of decided advantage to the impetus given to psychoanalysis in America by Stanley Hall. It was characteristic there from the beginning that professors, heads of insane asylums, as well as independent practitioners, all showed themselves equally interested in psychoanalysis. But just for this very reason it is clear that the fight for psychoanalysis must be fought to a decisive end, where the greater resistance has been met with, namely, in the countries of the old cultural centers.

Of the European countries, France has so far shown herself the least receptive towards psychoanalysis, although creditable writings by the Zürich physician, A. Maeder, have opened up for the French reader an easy path to its principles. The first indications of interest came from provincial France. Moricheau-Beauchant (Poitiers) was the first Frenchman who openly accepted psychoanalysis. Régis and Hesnard (Bordeaux) have lately tried (1913) to overcome the prejudices of their countrymen by an exhaustive and senseful presentation of the subject, which takes exception only to symbolism. In Paris itself there still appears to reign the conviction (given such oratorical expression at London Congress 1913 by Janet) that every thing good in psychoanalysis only repeats, with slight modifications, the views of Janet -- everything else in psychoanalysis being bad. Janet himself had to stand at this Congress a number of corrections from Ernest Jones, who was able to reproach him for his lack of knowledge of the subject. We cannot, however, forget the credit due Janet for his works on the psychology of the neuroses, although we must repudiate his claims.

Italy, after many promising starts, ceased to take further interest. Owing to personal connections psychoanalysis gained an early hearing in Holland: Van Emden, Van Ophuijsen, Van Renterghem [p. 25] ("Freud en zijn school") and the two doctors Stärke are busy in Holland particularly on the theoretical side.[8] The interest in psychoanalysis in scientific circles in England developed very slowly, but the indications are that just here, favored by the English liking for the practical and their passionate championship of justice, a flourishing future awaits psychoanalysis.

In Sweden, P. Bjerre, successor to Wetterstand, has, at least temporarily, given up hypnotic suggestion in favor of analytic treatment. A. Vogt (Christiania) honored psychoanalysis already in 1907 in his "Psykiatriens gruntraek," so that the first text-book on psychiatry that took any notice of psychoanalysis was written in Norwegian. In Russia, psychoanalysis is very generally known and widespread; almost all my writings as well as those of other advocates of analysis are translated into Russian. But a deeper grasp of the analytic teaching has not yet shown itself in Russia. The contributions written by Russian physicians and psychiatrists are not at present noteworthy. Only Odessa possesses a trained psychoanalyst in the person of M. Wulff. The introduction of psychoanalysis into the science and literature of Poland is due chiefly to the endeavors of L. Jekels. Hungary, geographically so near to Austria, scientifically so foreign to it, has given to psychoanalysis only one co-worker, S. Ferenczi, but such an one as is worth a whole society.

The standing of psychoanalysis in Germany can be described in no other way than to state that it is the cynosure of all scientific discussion, and evokes from physicians as well as from the laity, opinions of decided rejection, which, so far, have not come to an end, but which, on the contrary, are constantly renewed and strengthened. No official seat of learning has, so far, admitted psychoanalysis. Successful practitioners who apply it are few. Only a few institutions, such as that of Binswanger's in Kreuzlingen (on Swiss soil) and Marcinowski's in Holstein, have opened their doors to [p. 26] psychoanalysis. In the critical city of Berlin, we have K. Abraham, one of the most prominent representatives of psychoanalysis. He was formerly an assistant of Bleuler. One might wonder that this state of things has thus continued for a number of years without any change, if it was not known that the above account merely describes the superficial appearances. One must not overestimate the significance of the rejection of psychoanalysis by the official representatives of science, the heads of institutions, as well as their young following. It is easy to understand why the opponents loudly raise their voices whilst the followers, being intimidated, keep silent. Many of the latter, whose first contributions to analysis raised high expectations, later withdrew from the movement under the pressure of circumstances. But the movement itself strides ahead quietly. It is always gaining new supporters among psychiatrists and the laity. It constantly increases the number of readers of psychoanalytic literature and thus forces the opponents to a more violent attempt at defense. In the course of these years I have read, perhaps a dozen times, in the reports of the transactions of certain congresses and of meetings of scientific societies, or in reviews of certain publications, that psychoanalysis was now dead, that it was finally overcome and settled. The answer to all this would have to read like the telegram from Mark Twain to the newspaper that falsely announced his death: "The

report of my death is grossly exaggerated." After each of these death-notices, psychoanalysis has gained new followers and co-workers and has created for itself new organs. Surely to be reported dead is an advance over being treated with dead silence!

Hand in hand with its territorial expansion just described psychoanalysis became enlarged with regard to its contents through its encroaching upon fields of knowledge outside of the study of the neuroses and psychiatry. I will not treat in detail the development of this part of our branch of science since this was excellently done by Rank and Sachs (in Löwenfeld's "Grenzfragen")[9] which presents [p. 27] exhaustively just these achievements in the work of analysis. Besides, here everything is in inchoate form, hardly worked out, mostly only preliminary and sometimes only in the stage of an intention. Every honest thinker will find herein no grounds for reproach. There is a tremendous amount of problems for a small number of workers whose chief activity lies elsewhere, who are obliged to attack the special problems of the new science with only amateurish preparation. These workers hailing from the psychoanalytic field make no secret of their dilettantism, they only desire to be guides and temporary occupants of the places of those specialists to whom they recommend the analytic technique and principles until the latter are ready to take up this work themselves. That the results aimed at are, even now, not at all insignificant, is due partly to the fruitfulness of the psychoanalytic method, and partly to the circumstance that already there are a few investigators, who, without being physicians, have made the application of psychoanalysis to the mental sciences their lifework.

Most of these psychoanalytic applications can be traced, as is easily understood, to the impetus given by my early analytic works. The analytic examinations of nervous patients and neurotic manifestations of normal persons drove me to the assumption of psychological relationships which, most certainly, could not be limited only to that field. Thus analysis presented us not only with the explanation of pathological occurrences, but also showed us their connection with normal psychic life and uncovered undreamed-of relations between psychiatry and a variety of other sciences dealing with activities of mind. Thus certain typical dreams furnished the understanding of many myths and fairy tales. Riklin and Abraham followed this hint and began those investigations about myths which have found their completion in the works of Rank on Mythology, works which do full justice to all the requirements of the specialist. The prosecution of dream-symbology led to the very heart of the problems of mythology, folk-lore (Jones, Storfer) and of religious abstraction. At one of the psychoanalytic congresses the audience was deeply impressed when a student of Jung pointed out the similarity [p. 28] of the phantasy-formation of schizophrenics with the cosmogonies of primitive times and peoples. In a later elaboration, no longer free from objection yet very interesting, Jung made use of mythological material in an attempt to harmonize the neurotic with religious and mythological phantasies.

Another path led from the investigation of dreams to the analysis of poetic creations, and finally to the analysis of authors and artists themselves. Very soon it was discovered that the dreams invented by writers stand in the same relation to analysis as do genuine dreams.[10] The conception of the unconscious psychic activity enabled us to get the

first glimpse into the nature of the poetic creativeness. The valuation of the emotional feelings which we were forced to recognize while studying the neuroses enabled us to recognize the sources of artistic productions and brought up the problem as to how the artist reacts to those stimuli and with what means he disguises his reactions.[11] Most psychoanalysts with wide interests have furnished contributions from their works for the treatment of these problems, which are among the most attractive in the application of psychoanalysis. Naturally here also opposition was not lacking from those who are not acquainted with analysis, and expressed itself with the same lack of understanding and passionate rejection as on the native soil of psychoanalysis. For it was to be expected as a matter of course, that everywhere psychoanalysis penetrates, it would have to go through the same struggle with the natives. However, these attempted invasions have not yet stirred up interest in all fields which will, in the future, be open to them. Among the strictly scientific applications of analysis to literature the deep work of Rank on the theme of incest easily ranks first. Its content is certain to evoke the greatest unpopularity.

Philological and historical works on the basis of psychoanalysis are few, at present. I myself dared to venture to make the first attempt [p. 29] into the problems of the psychology of religion in 1910, when I compared religious ceremonials with neurotic ceremonials. In his work on the "piety of the Count of Zinzendorf," as well as in other contributions, the Rev. Dr. Pfister, of Zürich, has succeeded in tracing back religious zealotism to perverse eroticism. In the recent works of the Zürich School one is more likely to find that religion becomes injected into the analysis rather than rationally explained by it.

In my four essays on "Totem and Taboo"[12] I made the attempt to discuss the problems of race psychology by means of analysis. This should lead us directly to the origins of the most important institutions of our civilization, such as state regulations, morality, religion, as well as to the origins of the interdiction of incest and of conscience. To what extent the relations thus obtained will be proof to criticism cannot be determined today.

My book on Wit[l3] furnished the first examples of the application of analytic thinking to esthetic themes. Everything else is still waiting for workers, who can expect a rich harvest in this very field. We are lacking here in workers from these respective specialties and in order to attract such, Hans Sachs founded in 1912, the journal Imago, edited by himself and Rank. Hitschmann and v. Winterstein made a beginning with the psychoanalytic elucidation of philosophical systems and personalities. The continuation and deeper treatment of the same is much to be desired.

The revolutionary findings of psychoanalysis concerning the psychic life of the child, the part played therein by sexual impulses (v. Hug-Helmuth) and the fate of such participation of sexuality which becomes useless for the purpose of propagation, naturally drew attention to pedagogics, and instigated the effort to push the analytical viewpoint into the foreground of this sphere. Recognition is due to the Rev. Pfister for having begun this application of analysis with honest enthusiasm, and for having brought it to the [p. 30] notice of ministers and educators.[14] He succeeded in winning over a number of Swiss pedagogues as sympathizers in this work. It is said that some preferred to remain

circumspectly in the background. A portion of the Vienna analysts seem to have landed in their retreat from psychoanalysis on a sort of medical pedagogy. (Adler and Furtmüller, "Heilen and Bilden," 1913·)

I have attempted in these incomplete suggestions to indicate the, as yet, hardly visible wealth of associations which have sprung up between medical psychoanalysis and other fields of science. There is material for the work of a whole generation of investigators and I doubt not that this work will be done when once the resistance to psychoanalysis as such has been overcome.[15]

To write the history of the resistances, I consider, at present, both fruitless and inopportune. It would not be very glorious for the scientific men of our day. But I will add at once that it has never occurred to me to rail against the opponents of psychoanalysis merely because they were opponents, not counting a few unworthy individuals, fortune hunters and plunderers such as in time of war are always found on both sides. For I knew how to account for the behavior of these opponents and had besides discovered that psychoanalysis brings to light the worst in every man. But I decided not to answer my opponents and, so far as I had influence, to keep others from polemics. The value of public or literary discussions seemed to me very doubtful under the particular conditions in which the fight over psychoanalysis took place. The value of majorities at congresses or society meetings was certainly doubtful, and my confidence in the honesty and distinction of my opponents was always slight. Observation shows that only very few persons are capable of remaining polite, not to speak of objective, in any scientific dispute, and the impression gained from a scientific quarrel was always a horror to me. Perhaps this attitude of mine has been misunderstood, [p. 31] perhaps I have been considered as good-natured or so intimidated that it was supposed no further consideration need be shown me.

This is a mistake. I can revile and rave as well as any other, but I am not able to render into literary form the expressions of the underlying affects and therefore I prefer to abstain entirely. Perhaps in many respects it might have been better had I permitted free vent to my own passions and to those about me. We have all heard the interesting attempt at an explanation of the origin of psychoanalysis from its Viennese milieu. Janet did not scorn to make use of it as late as 1913, although, no doubt, he is proud of being a Parisian. This *apereçu* says that psychoanalysis, especially the assertion that the neuroses can be traced back to disturbances in the sexual life, could only have originated in a city like Vienna, in an atmosphere of sensuality and immorality not to be found in other cities, and that it thus represents only a reflection, the theoretical projection as it were, of these particular Viennese conditions. Well, I certainly am no local patriot, but this theory has always seemed to be especially nonsensical, so nonsensical that sometimes I was inclined to assume that the reproaching of the Vienna spirit was only a euphemistic substitution for another one which one did not care to bring up publicly. If the assumptions had been of the opposite kind, we might be inclined to listen. But even if we assume that there might be a city whose inhabitants have imposed upon themselves special sexual restrictions and at the same time show a peculiar tendency to severe neurotic maladies, then such a town might well furnish the soil on which some observer

might get the idea of connecting these two facts and of deducting the one from the other. But neither assumption fits Vienna. The Viennese are neither more abstemious nor yet more nervous than dwellers in any other metropolis. Sex matters are a little freer, prudishness is less than in the cities of western and northern Europe that are so proud of their chastity. Our supposed observer would, more likely, be led astray by the particular conditions prevailing in Vienna than be enlightened as to the cause of the neuroses. [p. 32]

But Vienna has done everything possible to deny her share in the origin of psychoanalysis. Nowhere else is the inimical indifference of the learned and cultured circles so clearly evident to the psychoanalyst.

Perhaps I am somewhat to blame for this by my policy of avoiding widespread publicity. If I had caused psychoanalysis to occupy the medical societies of Vienna with noisy sessions, with an unloading of all passions, wherein all reproaches and invectives carried on the tongue or in the mind would have been expressed, then perhaps the ban against psychoanalysis might, by now, have been removed and its standing no longer might have been that of a stranger in its native city. As it is, the poet may be right when he makes Wallenstein say:

"Yet this the Viennese will not forgive me,
That I did them out of a spectacle."

The task to which I am unequal, namely, that of reproaching the opponents "suaviter in modo" for their injustice and arbitrariness, was taken up by Bleuler in 1911 and carried out in most honorable fashion in his work, "Freud's Psychoanalysis: a Defense and a Criticism." It would be so entirely natural for me to praise this work, critical in two directions, that I hasten to tell what there is in it I object to. This work appears to me to be still very partisan, too lenient to the mistakes of our opponents, and altogether too severe to the shortcomings of our followers. This characterization of it may explain why the opinion of a psychiatrist of such high standing, of such indubitable ability and independence, has not had greater influence on his colleagues. The author of "Affectivity" (1906) must not be surprised if the influence of a work is not determined by the value of its argument but by the tone of its affect. Another part of this influence -- the one on the followers of psychoanalysis -- Bleuler himself destroyed later on by bringing into prominence in 1913, in his "Criticism of the Freudian School," the obverse side of his attitude to psychoanalysis. Therein he takes away so much from the structure of the psychoanalytic principles that our opponents may well be satisfied with the assistance of this defender. [p. 33] It was not new arguments or better observations that served Bleuler as a guidance for these verdicts, but only the reference to own knowledge, the inadequacy of which the author no longer admits as in his earlier writings. Here an almost irreparable loss seemed to threaten psychoanalysis. However, in his last utterance ("Die Kritiken der Schizophrenie," 1914) on the occasion of the attacks made upon him owing to his introduction of psychoanalysis into his book on "Schizophrenie," Bleuler rises to what he himself terms a "haughty presumption:" " But now I will assume a haughty presumption, I consider that the many psychologies to date have contributed mighty little

to the explanation of the connection between psychogenetic symptoms and diseases, but that the deeper psychology (tiefen psychologie) furnishes us a part of the psychology still to be created, which the physician needs in order to understand his patients and to heal them rationally; and I even believe that in my 'Schizophrenie' I have taken a very small step towards this." The first two assertions are surely correct, the latter may be an error.

Since by the "deeper psychology" psychoanalysis alone is to be understood, we may, for the present, remain satisfied with this admission. [p. 34]

III

"Cut it short,
On doomsday 'twon't be worth a farthing!"

Goethe.

Two years after the first congress the second private congress of psychoanalysts took place at Nuremberg, March, 1910.· During the interval, whilst I was still under the impression of the favorable reception in America, the growing hostility in Germany and the unexpected support through the acquisition of the Zürich School, I had conceived a project which I was able to carry out, at this second congress, with the help of my friend S. Ferenczi. I had in mind to organize the psychoanalytic movement, to transfer its center to Zürich, and place it under a head who would take care of its future. As this found much opposition among the adherents of psychoanalysis, I will explain my motives more fully. Thus I hope to justify myself, even if it turns out that my action was not a very wise one.

I judged that the association with Vienna was no recommendation, but rather an obstacle for the new movement. A place like Zürich, in the heart of Europe, where an academic teacher had opened his institution to psychoanalysis, seemed to me much more promising. Moreover, I assumed that my own person was a second obstacle. The estimate put upon my personality was utterly confused by the favor or dislike from different factions. I was either compared to Darwin and Kepler or reviled as a paralytic. I, therefore, desired to push into the background not only the city whence psychoanalysis emanated, but also my own personality. Furthermore, I was no longer young, I saw a long road before me and I felt oppressed by the idea that it had fallen to my lot to become a leader in my advanced age. Yet I felt that there must be a leader. I knew only too well what mistakes lay in wait for him who would undertake the practice of psychoanalysis, and hoped that many of these might be avoided if we had an authority who was prepared to [p. 35] guide and admonish. Such authority naturally devolved upon me in view of the indisputable advantage of fifteen years' experience. It was now my desire to transfer this authority to a younger man who would, quite naturally, take my place on my death. I felt that this person could be only C. G. Jung, for Bleuler was of my own age. In favor of Jung was his conspicuous talents, the contributions he had already made to analysis, his independent position, and the impression of energy which his personality always made. He also seemed prepared to enter into friendly relations with me, and to give up, for my sake, certain race-prejudices which he had so far

permitted himself to indulge. I had no notion then that in spite of the advantages enumerated, this was a very unfortunate choice; that it concerned a person who, incapable of tolerating the authority of another, was still less fitted to be himself an authority, one whose energy was devoted to the unscrupulous pursuit of his own interests.

The formation of an official organization I considered necessary because I feared the abuses to which psychoanalysis would be subjected, once it should achieve popularity. I felt that there should be a place that could give the dictum: "With all this nonsense, analysis has nothing to do; this is not psychoanalysis." It was decided that at the meeting of the local groups which together formed the international organization, instruction should be given how psychoanalysis should be practised, that physicians should be trained there and that the local society should, in a way, stand sponsor for them. It also appeared to me desirable that the adherents of psychoanalysis should meet for friendly intercourse and mutual support, inasmuch as official science had pronounced its great ban and boycott against physicians and institutions practising psychoanalysis. This and nothing else I wished to attain by the founding of the "International Psychoanalytic Association." Perhaps it was more than could possibly be attained. Just as my opponents learned that it was not possible to stem the new movement, so I had to learn, by experience, that it would not permit itself to be led along the particular path which I had laid out for it. The motion made by [p. 36] Ferenczi at Nuremberg was seconded. Jung was elected president, and Riklin was chosen as secretary. It was also decided to publish a corresponding journal through which the central association was "to foster and further the science of psychoanalysis as founded by Freud both as pure psychology, as well as in its application to medicine and the mental sciences, and to promote assistance among the members in all their efforts to acquire and to spread psychoanalytic knowledge." The members of the Vienna group alone firmly opposed the projects with a passionate excitement. Adler expressed his fear that "a censorship and limitation of scientific freedom" was intended. The Viennese finally gave in, after having gained their point that Zürich should not be raised to the center of the association, but that the center should be the home city of the president, who was to be elected for two years.

At this congress three local groups were constituted: one in Berlin under the chairmanship of Abraham, one in Zürich, whose chairman became the president of the central association, and one in Vienna, the chairmanship of which I relinquished to Adler. A fourth group, in Budapest, could not be formed until later. On account of illness Bleuler had been absent from the congress. Later be evinced considerable hesitation about entering the association and although he let himself be persuaded to do so by my personal representations, he resigned a short time afterwards owing to disagreements at Zürich. This severed the connection between the Zürich group and the Burghölzli institution.

Another result of the Nuremberg Congress was the founding of the Zentralblatt für Psychoanalyse, which caused a reconciliation between Adler and Stekel. It had originally been intended as an opposing tendency and was to win back for Vienna the hegemony threatened by the election of Jung. But when the two founders of the journal, under

pressure of the difficulty of finding a publisher, assured me of their friendly intentions and as guarantee of their attitude gave me the right to veto, I accepted the editorship and worked vigorously for this new organ, the first number of which appeared in September, 1910. [p. 37]

I will not continue the history of the Psychoanalytic Congress. The third one took place at Weimar, September, 1911, and even surpassed the previous ones in spirit and scientific interest. J. J. Putnam, who was present at this meeting, later expressed in America his satisfaction and his respect for the "mental attitude" of those present and quoted words which I was supposed to have used in reference to the latter: "They have learned to endure a bit of truth." As a matter of fact any one who has attended scientific congresses must have received a lasting impression in favor of the Psychoanalytic Association. I myself had presided over two former congresses. I thought it best to give every lecturer ample time for his paper and left the discussions of these lectures to take place later as a sort of private exchange of ideas. Jung, who presided over the Weimar meeting, reëstablished the discussions after each lecture, which had not, however, proved disturbing at that time.

Two years later, in September, 1913, quite another picture was presented by the congress at Munich which is still vividly recalled by those who were present. It was presided over by Jung in an unamiable and incorrect fashion: the lecturers were limited as to time, and the discussion dwarfed the lectures. Through a malicious mood of chance the evil genius of Hoche had taken up his residence in the same house in which the analysts held their meetings. Hoche could easily have convinced himself that his characterization of these psychoanalysts, as a sect, blindly and meekly following their leader, was true *ad absurdum*. The fatiguing and unedifying proceedings ended in the reëlection of Jung as president of the International Psychoanalytic Association, which fact Jung accepted, although two fifths of those present refused him their support. We took leave from one another without feeling the need to meet again!

About the time of this third Congress the condition of the International Psychoanalytic Association was as follows: The local groups at Vienna, Berlin, and Zurich had constituted themselves already at the congress at Nuremberg in 1910. In May, 1911, a group, under the chairmanship of Dr. L. Seif, was added at Munich. In the same year the first American local group was formed under the chairmanship [p. 38] of A. A. Brill under the name of "The New York Psychoanalytic Society." At the Weimar Congress, the founding of a second American group was authorized. This came into existence during the next year as "The American Psychoanalytic Association." It included members from Canada and all America; Putnam was elected president, and Ernest Jones was made secretary. Just before the congress at Münich in 1913, a local group was founded at Budapest under the leadership of S. Ferenczi. Soon afterwards Jones, who settled in London, founded the first English group. The number of members of the eight groups then in existence could not, of course, furnish any standard for the computation of the non-organized students and adherents of psychoanalysis.

The development of the periodical literature of psychoanalysis is also worthy of a brief mention. The first periodical publications serving the interests of analysis were the Schriften zur angewandten Seelenkunden which have appeared irregularly since 1907 and have reached the fifteenth volume.[15a] They published writings by Freud, Riklin, Jung, Abraham, Rank, Sadger, Pfister, M. Graf, Jones, Storfer and Hug-Hellmuth. The founding of the Imago, to be mentioned later, has somewhat lowered the value of this form of publication. After the meeting at Salzburg, 1908 the Jahrbuch für psychoanalytische und psychopathologische Forschungen was founded, which appeared under Jung's editorship for five years, and it has now reappeared under new editorship and under the slightly changed title of Jahrbuch der Psychoanalyse. It no longer wishes to be as in former years, merely an archive for collecting works of psychoanalytic merit, but it wishes to justify its editorial task by taking due notice of all occurrences and all endeavors in the field of psychoanalysis. As mentioned before Das Zentralblatt für Psychoanalyse started by Adler and Stekel after the founding of the "International Association" (Nuremberg, 1910) went through in a short time a very varied career. Already in the tenth issue of the first volume there was an announcement that in view of scientific difference of opinion with [p. 39]the editors, Dr. Adler had decided voluntarily to withdraw his collaboration. This placed the entire editorship in the hands of Dr. Stekel (summer of 1911). At the Weimar congress the Zentralblatt was raised to the official organ of the "International Association" and by raising the annual dues it was made accessible to all members. Beginning with the third number of the second year (winter 1912) Stekel alone became responsible for the contents of the journal. His behavior, which is difficult to explain in public, forced me to sever all my connections with this journal and to give psychoanalysis in all haste a new organ, the International Journal for Medical Psychoanalysis (Internationale Zeitschrift für Ärztliche Psychoanalyse). With the help of almost all my collaborators and the new publisher, H. Heller, the first number of this new journal was able to appear in January, 19q3, to take the place of the Zentralblatt as the official organ of the "International Psychoanalytic Association."

Meanwhile Dr. Hanns Sachs and Dr. Otto Rank founded early in 1912 a new journal, Imago (published by Heller), whose only aim is the application of psychoanalysis to mental sciences. Imago has now reached the middle of its third year, and enjoys the increasing interest of readers who are not medically interested in psychoanalysis.

Apart from these four periodical publications (Schriften z. Angew. Seelenkunde, Jahrbuch, Intern. Zeitschrift, and Imago) other German and foreign journals have contributed works that can claim a place in psychoanalytic literature. The Journal of Abnormal Psychology, published by Morton Prince, as a rule, contains many good analytical contributions. In the winter of 1913 Dr. White and Dr. Jelliffe started a journal exclusively devoted to psychoanalysis, THE PSYCHOANALYTIC REVIEW, which takes into account the fact that most physicians in America interested in psychoanalysis do not master the German language.

I am now obliged to speak of two secessions which have taken place among the followers of psychoanalysis. The first of these took place in the interval between the founding of the association [p. 40] in 1910 and the congress at Weimar, 1911, the second took place

after this, and came to light in Münich in 1913· The disappointment which they caused me might have been avoided if more attention had been paid to the mechanisms of those who undergo analytical treatment. I was well aware that any one might take flight on first approach to the unlovely truths of analysis; I myself had always asserted that any one's understanding may be suspended by one's own repressions (through the resistances which sustain them) so that in his relation to psychoanalysis he cannot get beyond a certain point. But I had not expected that any one who had mastered analysis to a certain depth could renounce this understanding and lose it. And yet daily experience with patients had shown that the total rejection of all knowledge gained through analysis may be brought about by any deeper stratum of particularly strong resistance. Even if we succeed through laborious work in causing such a patient to grasp parts of analytic knowledge and handle these as his own possessions, it may well happen that under the domination of the next resistance he will throw to the winds all he has learned and will defend himself as in his first days of treatment. I had to learn that this can happen among psychoanalysts just as among patients during treatment.

It is no enviable task to write the history of these two secessions, partly because I am not impelled to it by strong personal motives -- I had not expected gratitude nor am I to any active degree revengeful -- and partly because I know that I hereby lay myself open to the invectives of opponents manifesting but little consideration, and at the same time I regale the enemies of psychoanalysis with the long wished-for spectacle of seeing the psychoanalysts tearing each other to pieces. I had to exercise much control to keep myself from fighting with the opponents of psychoanalysis, and now I feel constrained to take up the fight with former followers or such as still wish to be called so. I have no choice; to keep silent would be comfortable or cowardly, but it would hurt the subject more than the frank uncovering of the existing evils. Any one who has followed the growth of scientific movements will know that quite similar disturbances [p. 41] and dissensions took place in all of them. It may be that elsewhere they are more carefully concealed. However, psychoanalysis, which denies many conventional ideals, is also more honest in these things.

Another very palpable inconvenience lies in the fact that I cannot altogether avoid going into an analytic elucidation. Analysis is not, however, suitable for polemical use; it always presupposes the consent of the one analyzed and the situation of a superior and subordinate. Therefore he who wishes to use analysis with polemic intent must offer no objection if the person so analyzed will, in his turn, use analysis against him, and if the discussion merges into a state in which the awakening of a conviction in an impartial third party is entirely excluded. I shall, therefore, make here the smallest possible use of analysis, thereby limiting my indiscretion and aggression against my opponents, and I will also add that I base no scientific criticism on this means. I have nothing to do with the possible substance of truths in the theories to be rejected nor am I seeking to refute the same. This task may be left to other able workers in the field of psychoanalysis, and some of it has already been done. I only desire to show that these theories deny the basic principles of analysis -- I will show in what points -- and for this reason should not be known under this name. I shall, therefore, use analysis only to make clear how these

deviations from analysis could take place among analysts. At the parting places I am, of course, obliged to defend the just rights of psychoanalysis with purely critical remarks.

Psychoanalysis has found as its first task the explanation of the neuroses; it has taken the two facts of resistance and transference as starting points, and by bearing in mind the third fact of amnesia in the theories of repression, it has given justification to the sexual motive forces of the neuroses and of the unconscious. Psychoanalysis has never claimed to give a perfect theory of the human psychic life, but has only demanded that its discoveries should be used for the completion and correction of knowledge we have gained elsewhere. But Alfred Adler's theory goes far beyond this goal. It pretends to explain with one stroke the behavior and character [p. 42] of men as well as their neurotic and psychotic maladies. As a matter of fact, Adler's theory is more adequate to any other field than to that of the neuroses, which he still puts in the first place because of the history of its origin. I had the opportunity of studying Dr. Adler many years and have never denied him the testimonial of having a superior mind, especially endowed speculatively. As proof of the "persecution" which he claims to have suffered at my hands, I can only say that after the formation of the Association I handed over to him the leadership of the Vienna group. It was only after urgent requests from all the members of the society that I could be prevailed upon to resume the presidency at the scientific proceedings. When I had recognized Dr. Adler's slight talent for the estimation of the unconscious material, I expected that he would know how to discover the connections between psychoanalysis and psychology and the biological bases of the impulses, a discovery to which he was entitled, in a certain sense, through his valuable studies about the inferiority of organs. He really did bring out some thing, but his work makes the impression as if -- to speak in his own jargon -- it were intended to prove that psychoanalysis was wrong in everything and that the significance of the sexual impelling forces could only be due to gullibility about the assertions of neurotics. Of the personal motive of his work I may also speak publicly, since he himself revealed it in the presence of a small circle of members of the Vienna group. "Do you believe," he remarked, "that it is such a great pleasure for me to stand in your shadow my whole life?" To be sure I see nothing objectionable in the fact that a younger man should frankly admit an ambition which one might, in any case, suspect as one of the incentives of his work. But even under the domination of such a motive a man should know how to avoid being "unfair" as designated by the English with their fine social tact. We Germans have only a much coarser word at our disposal to convey this idea. How little Adler has succeeded in not being unfair is shown by the great number of mean outbursts of anger which distort his writings, and by the feeling of an ungovernable mania for priority which pervades [p. 43] his work. At the Vienna Psychoanalytic Society we once heard him claim for himself the priority for the viewpoints of the "unity of the neuroses" and the "dynamic conception" of the same. This was a great surprise for me as I had always believed that I had represented these two principles before I had ever known Adler.[15b]

This striving of Adler for a place in the sun has brought about, however, one result, which must be considered beneficial to psychoanalysis. When I was obliged to bring about Adler's resignation from the editorial staff of the Zentralblatt, after the appearance of his irreconcilable scientific antagonisms, Adler also left the Vienna group and founded a new

society to which he first gave the tasteful name "Society for Free Psychoanalysis." But the outside public, unacquainted with analysis, is evidently as little skilled in recognizing the difference between the views of two psychoanalysts, as are Europeans in recognizing the tints between two Chinese faces. The "free" psychoanalysis remained in the shadow of the "official" and "orthodox" one, and was treated only as an appendage of the latter. Then Adler took the step for which we are thankful. He severed all connection with psychoanalysis and named his teachings "The Individual Psychology." There is much space on God's earth, and any one who can is surely justified in tumbling about upon it uninhibited; but it is not desirable to continue living under one roof when people no longer understand one another and no longer get on together. Adler's "Individual Psychology " is now one of the many psychological movements opposed to psychoanalysis, and its further development lies outside our interests.

Adler's theory was, from the very beginning, a "system," which psychoanalysis was careful not to become. It is also an excellent example of a "secondary elaboration" as seen, for example, in the process which the waking thought produces in dream material.[16]

In this case instead of dream material there is the material newly [p. 44] acquired from the viewpoint of the ego and brought under the familiar categories of the same. It is then translated, changed, and as thoroughly misunderstood as happens in the case of dream-formation. Adler's theory is thus characterized less by what it asserts than by what it denies. It consequently consists of three elements of quite dissimilar value; first, good contributions to the psychology of the ego, which are superfluous but admissible; secondly, translations of analytical facts into the new jargon, and, thirdly, distortions and perversions of these facts when they do not fit into the ego presuppositions. The elements of the first kind have never been ignored by psychoanalysis, although it owed no special attention to them. Psychoanalysis had a greater interest in showing that all ego strivings are mixed with libidinous components. Adler's theory emphasizes the counterpart to it; namely, that all libidinous feeling contains an admixture of egotism. This would have been a palpable gain if Adler had not made use of this assertion to deny, every time, the libidinous feelings in favor of the impelling ego components. His theory thus does exactly what all patients do, and what our conscious thinking always does, it rationalizes, as Jones would say, in order to conceal the unconscious motives. Adler is so consistent in this, that he considers the object of evincing domination over the woman, to be on the top, as the mainspring of the sexual act. I do not know if he has upheld this monstrous idea in his writings.

Psychoanalysis early recognized that every neurotic symptom owes the possibility of its existence to some compromise. It must, therefore, also put to some good account the demands of the ego which manages the repression, it must offer it some advantages by finding for it some useful employment, otherwise it would suffer the same fate as the originally defended impulses. The term "morbid gain" expresses this state of affairs. One might even have been justified in differentiating the primary gain for the ego which must have been active at the origin, from a "secondary" gain which appears in connection with other intentions of the ego, when the symptom is about to assert itself. It has also long

been known to analysis that the withdrawal of this morbid gain, or the cessation of the same [p. 45] in consequence of some real change, is one of the mechanisms in the cure of the symptom. On these relationships which can be verified and understood without difficulty, Adler's theory puts the greatest emphasis. It entirely overlooks the fact that innumerable times the ego makes a virtue out of necessity in submitting to the most undesired symptom forced upon it, because of the use it can make of it, e.g., when the ego accepts anxiety as a means of security. Here the ego plays the absurd part of the Pierot in the circus, who, through his gestures, wishes to convey to the spectators the impression that all changes in the menage are taking place at his command. But only the youngest among the spectators believe him.

For the second part of Adler's theory psychoanalysis must stand security as for its own possessions. For it is nothing but psychoanalytic knowledge which the author had from all the sources opened to him during ten years of our joint work, but which he later marked as his own after changing the nomenclature. For instance, I myself consider "security" a better word than "protective measure," which I used; but cannot find in it any new meaning. Similarly one will find in Adler's statements a great many long-known features if one will replace the expressions "feigned" (fingiert) fictive and fiction, by the original words "to fancy" and "phantasy." This identity would be emphasized by psychoanalysis, even if the author had not for many years participated in our common work.

The third part of Adler's theory, which consists in giving new interpretations to, and in distorting the disagreeable facts of psychoanalysis, contains that which definitely severs the actual "Individual Psychology" from psychoanalysis. As is known the principle of Adler's system states that it is the object of the self-assertion of the individual, his "will to power" in the form of the "masculine protest," to manifest itself domineeringly in the conduct of life, in character formation and in the neurosis. This "masculine protest," the Adlerism motor, is nothing else, however, than the repression set free from its psychological mechanism, and what is more, it is sexualized and thus hardly in keeping with the vaunted expulsion of sexuality [p 46] from its place in the psychic life. The "masculine protest" certainly exists, but in constituting it as the motor of the psychic life, observation has only played the part of the springboard which one leaves in order to uplift one's self. Let us consider one of the most fundamental situations of the infantile desire; namely, the observation of the sexual act between adults by the child. When the life-history of such persons is later subjected to analysis by a physician, it is found that at this moment the minor spectator was seized by two feelings; one, in the case of a boy, to put himself in the place of the active man, and the other, the opposing feeling, to identify himself with the suffering woman. Both strivings conjointly exhaust the pleasure that might have resulted from this situation. Only the first feeling can come under the head of the "masculine protest" if this idea is to retain any meaning at all. The second feeling, whose fate Adler either ignores or does not know, is really the one which assumes greater significance in the later neurosis. Adler has placed himself so entirely into the jealous confinement of the ego, that he only accounts for such emotional feelings as are agreeable to the ego and furthered by it; but the case of the neurosis, which opposes these strivings, lies beyond his horizon.

Adler's most serious deviations from the reality of observation and his deepest confusion of ideas have arisen in his attempt to correlate the basic principle of his theory with the psychic life of the child, an attempt which has become inevitable in psychoanalysis. The biological, social, and physiological meaning of "masculine" and " feminine" have here become mixed into a hopeless composition. It is quite impossible, and it can easily be disproved by observation, that the masculine or feminine child builds its plan of life on any original undervaluation of the feminine sex; nor is it conceivable that a child can take as the guiding line the wish: "I will be a real man." In the beginning no child has even an inkling of the significance of the difference in sex, more likely it starts with the assumption that both sexes possess the same (male) genital. It does not begin its sexual investigation with the problem of sex differentiation and is far from entertaining the social undervaluation [p. 47] of the woman. There are women in whose neurosis the wish to be a man never played any part. So far as the "masculine protest" is concerned, it can easily be traced back to a disturbance of the original narcissism caused by the threat of castration; that is, to the first hindrance of sexual activity. All dispute as to the psychogenesis of the neuroses must ultimately be decided in the sphere of the childhood neuroses. The careful analysis of a neurosis of the early years of childhood puts an end to all mistakes in regard to the etiology of the neuroses, and all doubts as to the part played by the sexual impulses. That is why Adler in his criticism of Jung's "Conflicts of the Child's Mind" was obliged to resort to the imputation that the material of the case surely must have followed a uniform new tendency " from the father."[17]

I will not linger any longer over the biological side of Adler's theory, and will not examine whether the palpable inferiority of organs or the subjective feeling of the same (one often cannot tell which) can possibly be the basis of Adler's system. Only permit me to remark that this would make the neurosis a by-product of the general stunting, while observation teaches that an excessively large number of hideous, misshapen, crippled, and wretched creatures have failed to react to their deficiencies by developing a neurosis. Nor will I consider the interesting information that the sense of inferiority goes back to infantile feelings. It shows us in what disguise the doctrine of infantilism, so much emphasized in psychoanalysis, returns in Adler's Individual Psychology. On the other hand, I am obliged to emphasize how all psychological acquisitions of psychoanalysis have been disregarded by Adler. In his book "The Nervous Character," the unconscious still appears as a psychological peculiarity, but without any relation to his system. Later, he declared, quite logically, that it was a matter of indifference to him whether any conception be conscious or unconscious. For the principle of repressions, Adler never evinced any understanding. While reviewing a lecture before the Vienna Society in 1911, he [p. 48] said: "On the strength of a case I wish to point out that the patient had never repressed his libido, against which he continually tried to secure himself."[18] Soon thereafter at a discussion in Vienna Adler said: "If you ask whence comes the repression, you are told: from culture. But if you ask whence comes culture, the reply is: from the repression. So you see it is only a question of a play on words." A small fragment of the sagacity used by Adler to defend his "nervous character" might have sufficed to show him the way out of this pettifogging argument. There is nothing mysterious about it, except that culture depends upon the acts of repression of former generations, and that each new generation is required to retain this culture by carrying out the same repressions. I have heard of a

child that considered itself fooled and began to cry, because to the question: "Where do eggs come from?" it received the answer, "Eggs come from hens," and to the further question: "Where do the hens come from?" the information was "From the eggs," and yet this was not a play upon words. The child had been told what was true.

Just as deplorable and devoid of substance is all that Adler has said about the dream -- that shibboleth of psychoanalysis. At first he considered the dream as a turning from the masculine to the feminine line, which simply means translating the theory of wish-fulfillment in dreams into the language of the "masculine protest." Later he found that the essence of the dream lies in the fact that it enables man to realize unconsciously what is denied him consciously. Adler should also be credited with the priority of confounding the dream with the latent dream-thoughts, on the cognition of which rests his idea of "prospective tendency." Maeder followed him in this, later on. In doing so he readily overlooks the fact that every interpretation of the dream which really tells nothing comprehensible in its manifest appearance rests upon the same dream-interpretation, whose assumptions and conclusions he is disputing. Concerning resistance Adler asserts that it serves to strengthen the patient against the physician. This is certainly correct. It means as much [p. 49] as saying that it serves the resistance. But whence this resistance originates, and how it happens that its phenomena serve the patient's interest, these questions, as if of no interest for the ego, are not further discussed by Adler. The detailed mechanisms of symptoms and phenomena, the motivation of the variety of diseases and morbid manifestations, find no consideration at all with Adler, since everything is equally subservient to the "masculine protest," to the self-assertion, and to the exaltation of the personality. The system is finished, at the expense of an extraordinary labor of new interpretation, yet it has not contributed a single new observation. I believe that I have succeeded in showing that his system has nothing whatever in common with psychoanalysis.

The picture which one derives from Adler's system is founded entirely upon the impulse of aggression. It has no place at all for love. One might wonder that such a cheerless aspect of life should have received any notice whatever; but we must not forget that humanity, oppressed by its sexual needs, is prepared to accept anything, if only the "overcoming of sexuality" is held out as bait.

The secession of Adler's faction was finished before the Congress at Weimar which took place in 1911, while the one of the Swiss School began after this date. Strangely enough, the first indications of it were found in some remarks by Riklin in popular articles printed in Swiss literature, from which the general public learned, even before Riklin's closest colleagues, that psychoanalysis had succeeded in overcoming some regretable mistakes which discredited it. In 1912 Jung boasted, in a letter to me from America, that his modifications of psychoanalysis had overcome the resistances to it in many persons, who hitherto wanted to know nothing about it. I replied that this was nothing to boast about, that the more he sacrificed of the hard-won truths of psychoanalysis, the less resistances he would encounter. This modification for the introduction of which the Swiss are so proud, again was nothing more or less than the theoretical suppression of the sexual

factor. I admit that from the very beginning I have regarded this "progress " as a too-far-reaching adaptation to the demands of actuality. [p. 50]

These two retrogressive movements, tending away from psychoanalysis, which I will now compare, also resemble each other in the fact that they are seeking to obtain a favorable opinion by means of certain lofty points of view, as *sub specie æternitatis.* In the case of Adler, this rôle is played by the relativity of all knowledge, and by the rights of the personality to construe artificially any piece of knowledge to suit the individual; while Jung insists on the cultural historical rights of youth to throw off any fetters that tyrannical old age with ossified views would forge for it. These arguments require some repudiation. The relativity of all our knowledge is a consideration which maybe used as an argument against any other science besides psychoanalysis. This idea originates from well-known reactionary streams of the present day inimical to science, and wishes to give the appearance of a superiority to which we are not entitled. Not one of us can guess what may be the ultimate judgment of mankind about our theoretical efforts. There are examples to show that what was rejected by the next three generations was corrected by the fourth and its recognition thus brought about. There is nothing else for the individual to do than to defend, with all his strength, his conviction based on experience after he has carefully listened to his own criticisms and has given some attention to the criticisms of his opponents. Let him be content to conduct his affair honestly and not assume the office of judge, which is reserved for a remote future. To accentuate personal arbitrariness in scientific matters is bad; it evidently wishes to deny to psychoanalysis the value of a science, which, to be sure, Adler has already depreciated by the aforementioned remark. Any one who highly regards scientific thinking will rather seek for means and methods by which to restrict, if possible, the factor of personal and artificial arbitrariness wherever it still plays too large a part. Besides one must remember that all agitation in defending is out of place. Adler does not take these arguments seriously. They are only for use against his opponents, but they respect his own theories. They have not prevented Adler's adherents from celebrating him as the Messiah, for whose appearance waiting humanity had been prepared [p. 51] by so many forerunners. The Messiah is surely no longer anything relative.

Jung's argument *ad captandam benevolentiam* rests on the all-too-optimistic assumption that the progress of humanity, of civilization, and of knowledge has always continued in an unbroken line, as if there had never been any epigones, reactions, and restorations after every revolution, as if there had never been races who, because of a retrogression, had to renounce the gain of former generations. The approach to the standpoint of the masses, the giving up of an innovation that has proved unpopular, all these make it altogether unlikely that Jung's correction of psychoanalysis could lay claim to being a liberating act of youth. Finally it is no: the years of the doer that decide it, but the character of the deed.

Of the two movements we have here considered, that headed by Adler is undoubtedly the more important. Though radically false, it is, nevertheless, characterized by consistency and coherence and it is still founded on the theory of the impulse. On the other hand, Jung's modification has lessened the connection between the phenomena

and the impulses: besides, as its critics (Abraham, Ferenczi, Jones) have already pointed out, it is so unintelligible, muddled, and confused, that it is not easy to take any attitude towards it. Wherever one touches it, one must be prepared to be told that one has misunderstood it, and it is impossible to know how one can arrive at a correct understanding of it. It represents itself in a peculiarly vacillating manner, since at one time it calls itself "a quite tame deviation, not worthy of the row which has arisen about it" (Jung), yet, at another time, it calls itself a new salvation with which a new epoch shall begin for psychoanalysis, in fact, a new aspect of the universe for everything else.

When one thinks of the disagreements between the individual private and public expressions of Jung's utterances one is obliged to ask to what extent this is due to his own lack of clearness and lack of sincerity. Yet, it must be admitted that the representatives of the new theory find themselves in a difficult position. They are now disputing things which they themselves formerly defended and what [p. 52] is more, this dispute is not based on new observations which might have taught them something fresh, but rather on a different interpretation which causes them to see things in a different light from that in which they saw them before. It is for this reason that they will not give up their connection with psychoanalysis as the representatives of which they first became known in the world. They prefer to proclaim that psychoanalysis has changed. At the Congress of Münich I was obliged to clear up this confusion and did so by declaring that I could not recognize the innovation of the Swiss School as a legitimate continuation and further development of the Psychoanalysis which had originated with me. Outside critics (like Furtmüller) had already recognized this state of affairs and Abraham says, quite rightly, that Jung is in full retreat away from psychoanalysis. I am naturally entirely willing to admit that any one has the right to think and to write what he wishes, but he has not the right to make it out to be something different from what it really is.

Just as Adler's researches brought something new into psychoanalysis, a piece of the ego-psychology, and paid only too dearly for this gift by repudiating all the fundamental analytic principles, in the same way Jung and his adherents have based their fight against psychoanalysis upon a new contribution to the same. They have traced in detail (what Pfister did before them) how the material of the sexual ideas originating in the family complex and in the incestuous object selection can be used to represent the highest ethical and religious interests of mankind, that is, they have explained a remarkable case of sublimation of the erotic impelling forces and the transformation of the same into strivings that can no longer be called erotic. All this harmonized very well with the assumptions of psychoanalysis, and would have agreed very well with the conception that in the dream and in the neurosis one sees the regressive elucidations of these and all other sublimations. But the world would have exclaimed that ethics and religion had been sexualized. I cannot help assuming "finally" that the investigators found themselves quite unequal to the storm they had to face. [p. 53] Perhaps the storm began to rage in their own bosoms. The previous theological history of so many of the Swiss workers is as important in their attitude to psychoanalysis as is the socialistic record of Adler for the development of his "psychology." One is reminded of Mark Twain's famous story about the fate of his watch and to the speculative remark with which he closed it: "And he used

to wonder what became of all the unsuccessful tinkers, and gunsmiths, and shoemakers, and blacksmiths; but nobody could ever tell him."

I will encroach upon the realm of parables and will assume that in a certain society there lived a parvenu who boasted of descent from a very noble family not locally known. But it so happened that it was proved to him that his parents were living somewhere in the neighborhood and were very simple people, indeed. Only one way out remained to him and he seized upon it. He could no longer deny his parents, but he asserted that they were very aristocratic by origin but much come down in the world, and secured for them at some obliging office a document showing their descent. It seems to me that the Swiss workers had been obliged to act in a similar manner. If ethics and religion could not be sexualized, but must be regarded as something "higher" from the very beginning, and as their origin from the family and Oedipus complexes seemed undeniable, then there was only one way out; namely, that these complexes themselves, from the beginning, could not have the significance which they appeared to express, but must have that higher "anagogic" sense (to use Silberer's nomenclature) with which they adapt themselves for proper use in the abstract streams of thought of ethics and religious mysticism.

I am quite prepared to be told once more that I have misunderstood the contents and object of the theory of the New-Zürich School, but here wish to protest against being held responsible for those contradictions to my theories that have arisen as a result of the publications of this school The burden of responsibility rests on them, not on me. In no other way can I make comprehensible to myself the ensemble of Jung's innovations or grasp them in their associations. All the changes which Jung has perpetrated upon [p. 54] psychoanalysis originated in the intention of setting aside all that is objectionable in the family complexes, in order that these objectionable features may not be found again in religion and ethics. The sexual libido was replaced by an abstract idea, of which it may be said that it remained equally mysterious and incomprehensible alike to fools and to the wise. The Oedipus-complex, we are told, has only a "symbolical" sense, the mother therein representing the unattainable which must be renounced in the interests of cultural development. The father who is killed in the Oedipus myth represents the "inner" father from w hose influence we must free ourselves in order to become independent. No doubt other portions of the material of sexual conceptions will, in time, receive similarly new interpretations. In place of the conflict between erotic strivings adverse to the ego and the self-assertion, we are given the conflict between the "life-task" and the "psychic-laziness." The neurotic guilty conscience corresponds with the reproach of not having put to good account one's life-task. Thus a new religio-ethical system was founded which, exactly like Adler's, was obliged to give new interpretations, to distort or set aside the actual results of analysis. As a matter of fact they have caught a few cultural higher notes from the symphony of the world's by-gones, but once again have failed to hear the powerful melody of the impulses.

In order to hold this system together it was necessary to draw away entirely from the observations and technique of psychoanalysis. Now and then the enthusiasm for the higher cause even permits a total disregard for scientific logic, as for instance, when Jung maintains that the Oedipus complex is not "specific" enough for the etiology of the

neuroses, and ascribed this specificity to laziness, that is, to the most universal quality of animate and inanimate bodies! Moreover, it is to be remarked that the "Oedipus complex" only represents a capacity on which the psychic forces of the individual measure themselves, and is not in itself a force, like the "psychic laziness." The study of the individual man has shown and always will show that the sexual complexes are alive in him in their original sense. That is why the study of the individual was [p. 55] pushed back by Jung and replaced by the judgment of the essential facts from the study of the races. As the study of the early childhood of every man exposed one to the danger of striking against the original and undisguised meaning of these misinterpreted complexes, it was, therefore, thought best to make it a rule to tarry as little as possible at this past and to place the greatest emphasis on the return to the conflict. Here, moreover, the essential things are not at all the incidental and personal, but rather the general, that is to say, the "non-fulfilment of the life-task." Nevertheless, we know that the actual conflict of the neurotic becomes comprehensible and solvable only if it can be traced back into the patient's past history, only by following along the way that his libido took when his malady began.

How the New Zürich therapy has shaped itself under such tendencies I can convey by means of reports of a patient who was himself obliged to experience it.

"Not the slightest effort was made to consider the past or the transferences. Whenever I thought that the latter were touched, they were explained as a mere symbol of the libido. The moral instructions were very beautiful and I followed them faithfully, but I did not advance one step. This was more distressing to me than to the physician, but how could I help it? -- Instead of freeing me analytically, each session made new and tremendous demands on me, on the fulfilment of which the overcoming of the neurosis was supposed to depend. Some of these demands were: inner concentration by means of introversion, religious meditation, living together with my wife in loving devotion, etc. It was almost beyond my power, since it really amounted to a radical transformation of the whole spiritual man. I left the analysis as a poor sinner with the strongest feelings of contrition and the very best resolutions, but at the same time with the deepest discouragement. All that this physician recommended any pastor would have advised, but where was I to get the strength?"

It is true that the patient had also heard that an analysis of the past and of the transference should precede the process. He, however, was told that he had enough of it. But as it had not helped [p. 56] him, it seems to me that it is just to conclude that the patient had not had enough of this first sort of analysis. Not in any case has the superimposed treatment which no longer has the slightest claim to call itself psychoanalysis, helped. It is a matter of wonder that the men of Zürich had need to make the long detour via Vienna to reach Bern, so close to them, where Dubois cures neuroses by ethical encouragement in the most indulgent fashion.[19]

The utter disagreement of this new movement with psychoanalysis naturally shows itself also in its attitude towards repression, which is hardly mentioned any more in the writings of Jung; in the utter misconstruction of the dream which Adler, ignoring the dream-

psychology, confuses with the latent dream-thoughts, and also in the lack of understanding of the unconscious. In fact this disagreement can be seen in all the essential points of psychoanalysis. When Jung tells us that the incest-complex is only "symbolic," that it has "no real existence," that the savage feels no desire towards the old hag but prefers a young and pretty woman, then one is tempted to assume in order to dispose of apparent contradiction that "symbolic" and "no real existence" only signify what is designated as "existing unconsciously."

If one maintains that the dream is something different from the latent dream-thoughts, which it elaborates, one will not wonder that the patients dream of those things with which their mind has been filled during the treatment, whether it be the "life-task" or being "above" or "below." Certainly the dreams of those analyzed are guidable in a similar manner as dreams can be influenced by the application of experimental stimuli. One may determine a part of the material that occurs in the dream, but this changes nothing in the nature and mechanism of the dream. Nor do I believe that the so-called "biographical" dream occurs outside of the analysis. On [p. 57] the other hand, if we analyze dreams that occurred before the treatment began, or if attention is paid to what the dreamer adds to the stimuli supplied to him during the treatment, or if we avoid giving him any such task, then we can convince ourselves how far the dream is from offering tentative solutions of the life-task. For the dream is only another form of thinking; the understanding of this form can never be gained from the content of its thoughts, only the consideration of the dream-work will lead to it.

The effective refutation of Jung's misconceptions of psychoanalysis and his deviations from it is not difficult. Any analysis carried out in accordance with the rules, especially any analysis of a child, strengthens the convictions on which the theory of psychoanalysis rests, and repudiates the new interpretations of Adler's and Jung's systems. Jung himself, before he became enlightened, carried out such an analysis of a child and published it.[20] It remains to be seen if he will undertake a new interpretation of this case with the help of another "uniform new tendency of the facts," to give Adler's expression used in this connection.

The opinion that the sexual representation of "higher" ideas in the dream and in the neurosis is nothing but an archaic manner of expression, is naturally irreconcilable with the fact that these sexual complexes prove to be in the neurosis the carriers of those quantities of libido which have been withdrawn from the real life. If it were only a question of sexual jargon, nothing could thereby be altered in the economy of the libido itself. Jung himself admits this in his "Darstellung der psychoanalytischen Theorie," and formulates, as a therapeutic task, that the libido investing the complexes should be withdrawn from them. But this can never be accomplished by rejecting the complexes and forcing them towards sublimation, but only by the most exhaustive occupation with them, and by making them fully conscious. The first bit of reality with which the patient has to deal is his malady itself. Any effort to spare him this task points to an incapacity of the physician to help [p. 58] him in overcoming his resistances, or to a fear on the part of the physician as to the results of this work.

I would like to say in conclusion that Jung, by his "modifications" has furnished psychoanalysis with a counterpart to the famous knife of Lichtenberg He has changed the hilt, has inserted into it a new blade, and because the same trademark is engraved on it he requires of us that we regard the instrument as the former one.

On the contrary, I believe I have shown that the new theory which desires to substitute psychoanalysis signifies an abandonment of analysis and a secession from it. Some may be inclined to fear that this defection may be more unfortunate for the fate of psychoanalysis than any other because it emanates from persons who once played so great a part in the psychoanalytic movement and did so much to further it. I do not share this apprehension.

Men are strong so long as they represent a strong idea. They become powerless when they oppose it. Psychoanalysis will be able to bear this loss and will gain new adherents for those lost.

I can only conclude with the wish that the fates may prepare easy ascension for those who found their sojourn in the underworld of psychoanalysis uncomfortable. May it be vouchsafed to the others to bring to a happy conclusion their works in the deep.

Footnotes

[1] "On Psychoanalysis." Five lectures given on the occasion of the twentieth anniversary of Clark University, Worcester, Mass., dedicated to Stanley Hall. Second edition, 1912. Published simultaneously in English in the American Journal of Psychology, March, 1910; translated into Dutch, Hungarian, Polish and Russian.

[2] Breuer and Freud, " Studien über Hysterie," p. 15, Deuticke, 1895.

[3] Zentralblatt für Psychoanalyse, 1911, Vol. I, p. 69.

[4] The Clinic of Psychiatry, Zürich.

[5] Havelock Ellis, " The Doctrines of the Freudian School."

[6] G. Greve, " Sobre Psicologia y Psicoterapia de ciertos Estados angustiosos." See Zentralblatt für Psychoanalyse, Vol. I, p. 594·

[7] The collected publications of these two authors have appeared in book form: Brill, "Psychoanalysis, its Theories and Practical Applications," 1912, 2d edition, 1914, Saunders, Philadelphia, and E. Jones's "Papers on Psychoanalysis," 1913, Wood and Company, New York.

[8] The first official recognition that psychoanalysis and dream interpretation received was extended to them by the Psychiatrist Jelgersma, rector of the University of Leyden, in his rectorship address February 1, 1914.

[9]An English translation has just appeared in the Nervous and Mental Disease Monograph Series, No. 23.

[10] Cf. "Der Wahn und die Träume" in W. Jensen's "Gradiva."

[11] Rank, "Der Künstler," analyses of poets by Sadger, Reik, and others, my little monograph on a Kindheitserinnerung des Leonardo da Vinci; also Abraham's "Analyses von Segantini."

[12] A translation is in preparation.

[13] Wit and Its Relation to the Unconscious, translated by A. A. Brill, Moffat, Yard & Co., New York.

[14] "Die Psychoanalytische Methode," 1913, Vol. I of the Pedagogium, Meumann and Messner. English Translation by Dr. C. R. Payne. Moffat, Yard & Co., N. Y.

[15] Cf. my two essays in Scientia, Vol. XIV, 1913, " Das Interesse an der Psychoanalyse."

[15a] Dreams and Myths, Wish-fulfillment and Fairy Tales, Myth of the Birth of the Hero, in this series are translated in the Monograph Series.

[15b] Adler's Inferiority of Organs, translated by Jelliffe, appears as Monograph 24. His, "Nervous Character," translated by Glueck and Lind, published by Moffat, Yard & Co., N.Y.

[16] Cf. The Interpretation of Dreams, p. 389, translated by A. A. Brill, The Macmillan Co., New York, and Alien, London.

[17] Zentalbl., Vol. I, p. 122. See "Analytical Psychology," Moffat, Yard & Co., N. Y.

[18] Korrespondenzbl., No. 5, Zurich, April, 1911.

[19] I know the objections which stand in the way of using a patient's statements, and I, therefore, expressly state that my informant is as worthy of credence as he is capable of judging this matter. He gave me this information without my request, and I make use of his communication without asking his consent, because I cannot admit that any psychoanalytical technique should lay claim to the protection of discretion.

[20] Experiences Concerning the Psychic Life of the Child, translated by A. A. Brill, American Journal of Psychology, April, 191

Top 10 books about Psychoanalysis

Freud's work changed fiction and philosophy as well as ideas of psychology and sexuality.

What defines the great texts by great thinkers is that they can be read over and over again, every time provoking new thoughts. This is surely the case with Sigmund Freud's Three Essays on the Theory of Sexuality from 1905. We have helped produce the new translation of this work, the first in English, by an author whose work transformed understanding of human psychology. (The book has been available before, but only in a 1924 edition that Freud had revised extensively.) Together with the monumental Interpretation of Dreams, the Three Essays is not only one of the founding texts of psychoanalysis, it has also affected ideas of sexuality as no other text.

Interestingly enough, the first edition outlines a theory of sexuality that is in many respects at odds with the later more "hetero-normative" (oedipal) additions. This more liberal – and, in a sense, queer – theory was "repressed" by the successive editions and later interpretations. This fresh translation sheds a new light on Freud's work from the same period. More importantly, undoing this "repression" strengthens once again Freud's importance for contemporary discussions of sexual identity and gender.

The following are our favourite good reads in psychoanalysis and the fiction associated with Freudian ideas, and show a tradition that remains as illuminating as ever.

Please click the Name of the Book to know MORE:

1. Freud by Jonathan Lear

Probably the best philosophical introduction into the central ideas and concepts of Freud's theories and practice, which continue to have significance for contemporary thought on the human being in relation to itself and to the world. It covers his theories of the unconscious, dreams, transference, mental functions, the structure of the psyche and of course the radical new conception of sexuality in terms of "drive" and no longer in terms of "instinct".

2. Hamlet by William Shakespeare

The doubts, ambivalence and hesitations of the Danish prince have intrigued many, including Freud himself. The murderous desires and fantasies that are openly displayed in the Oedipus myth are more repressed in Hamlet, whose conscience made him a coward – but he is ultimately also a very dangerous man, not only for his uncle and rivals but also for his beloved Ophelia. It is Hamlet who shows us what the oedipus complex truly means.

3. The Sound and the Fury by William Faulkner

Because of its stream-of-consciousness narration, this novel is linked to a literary era – much indebted to Freud – in which characters' inner lives were given intense attention. Conscious thoughts appear to grow out of fantasies, ideas, memories and perceptions. Faulkner's brilliant story centres on the dynamics between three brothers, the mentally damaged Benjy, the cynical and depressed Quentin and the sardonic Jason. Through their minds we witness the slow but inevitable dissolution – over the course of some 30 years – of the southern aristocratic Compson family.

4. The History of Sexuality, Part One by Michel Foucault

This book is one of the most influential contemporary texts on sexuality. It is often read as a violent critique of psychoanalysis. Foucault's version of sexuality is not a natural force that inhabits us, but rather shows our desires constituted in the course of historically specific social practices. Psychoanalysis is such a practice. However, the reference to a "body of pleasures" that underlies these social structures reminds us of the way Freud thematises infantile sexuality in the first edition of the Three Essays. There it can be identified with non-functional bodily pleasures that can be described in physiological terms.

5. Between Seduction and Inspiration: Man by Jean Laplanche

The infant's encounter with adult sexuality plays a formative role in constructing their sexuality. Indeed, sexuality is not just "in" me, it also comes from the outside as an enigmatic message sent by the other. Whether she likes it or not, whether he knows it or not, the adult confronts the little child with enigmatic sexual messages – a passionate kiss, a pregnant mother etc – that the child can only partially integrate in its own experience. This "fundamental anthropological situation" turns the sexual (sensual) body into a question mark that can never completely be overcome.

6. Freud: Biologist of the Mind by Frank J Sulloway

Sulloway reconstructs in a remarkable way the biological foundations of Freudian theory, which absorbed many lessons from Darwin alongside the influence of the enigmatic Wilhelm Fliess, who was Freud's intellectual companion until the beginning of the 20th century. Psychoanalysis emerges not so much as Darwinian psychology, but a psychology for Darwinism.

7. Portnoy's Complaint by Philip Roth

The monologue of a Jewish bachelor who – in sessions with his psychoanalyst Dr. Spielvogel (what's in a name?) – bluntly talks in detail

about his often perverse sexual strivings. In 1969, this novel caused controversy in particular because of the masturbation scenes and the frank language. No times a-changin' here: in his Victorian days Freud met similar objections on the same issues.

8. The Emergence of Sexuality by Arnold Davidson

Psychoanalysis can only be properly understood in relation to the psychiatry and sexology of its time. Inspired by Foucault, Davidson discusses the emergence of psychosexuality and of a "psychiatric style of reasoning" that goes along with it and that places "psychic health" over and against psychopathology. Psychoanalysis was on the one hand instrumental to this emergence. But it promised at the same time a radical break with this style of reasoning. From then on, the pathological – in particular the sexual perversions – are part and parcel of normality. Psychoanalysis is born out of this ambiguous relation to psychiatry.

9. When Nietzsche Wept by Irvin D Yalom

It is 1882, just before the birth of psychoanalysis. Lou Andreas-Salomé begs Josef Breuer, Freud's companion in the early studies on hysteria, to help a brilliant but desperate and suicidal philosopher named Friedrich Nietzsche. The plot of the novel, which blends fact and fiction, develops into Breuer discovering the psychoanalytic "talking cure" and the importance of "chimney sweeping", and Nietzsche finding the inspiration – the "will to power" – for his rendezvous with Zarathustra. It's a moving story about an authentic friendship that never took place.

10. Eros and Civilisation by Herbert Marcuse

Published in 1955, Marcuse's text is a landmark in postwar philosophical reflection on Freudian theory. The book is basically a Marxist reading of the conflict between man's sexual drive and satisfaction (eros) and the repressive capitalist society that demands performance in useful and "neurotic" productiveness (labour). Only in a future socialist society

labour will we be liberated from repressive forces and liberated to libidinal pleasure. In the society to come, all labour is hobby and play.

~~~
~~~

Videos

Psychoanalysis

[01] The History of Psychoanalysis | Lecture 1: Psychoanalysis as ...
The History of Psychoanalysis | Lecture 1: Psychoanalysis as a Treatment for Mental Disorders

Time: 1:44:44

[02] Freud: History of Psychoanalysis
Freud: History of Psychoanalysis

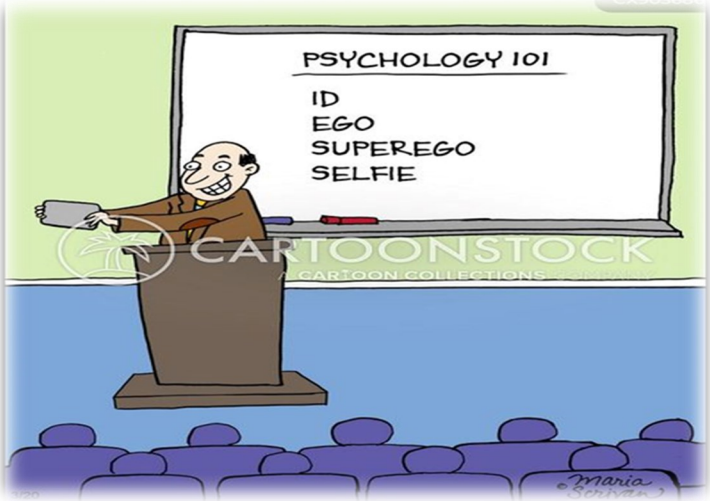
Brief discussion of the book, 'The History of the Psychoanalytic Movement' by Sigmund Freud (1914). This book was published when Freud was about 58 years old. He was seeing at the same time (1) the increasing popularity of psychoanalysis across the world and (2) that some of the influential figures in the movement (e.g., Jung and Adler) were parting ways with him.

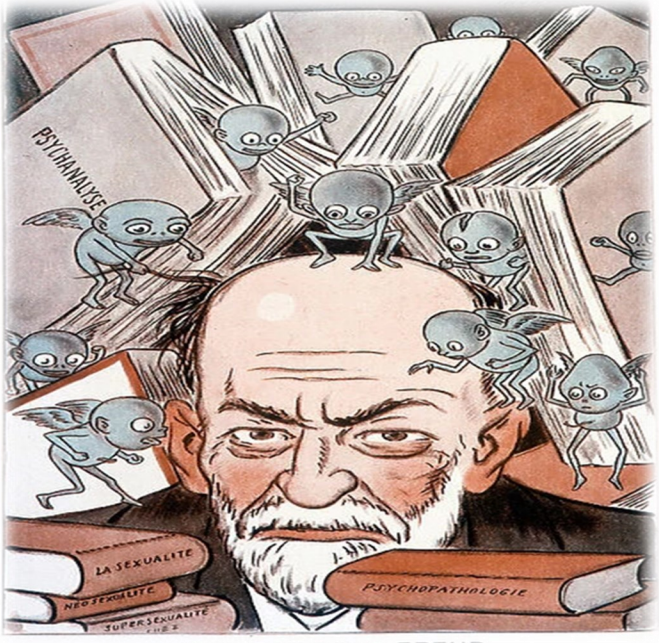
Time: 11:05

[03] The History of Psychoanalysis | Lecture 4: Psychoanalysis as ...
The History of Psychoanalysis | Lecture 4: Psychoanalysis as a Developmental Theory

Time: 1:45:05

"What progress we are making. In the Middle Ages they would have burned me. Now they are content with burning my books."





978-81-972782-2-8

9 788197 278228